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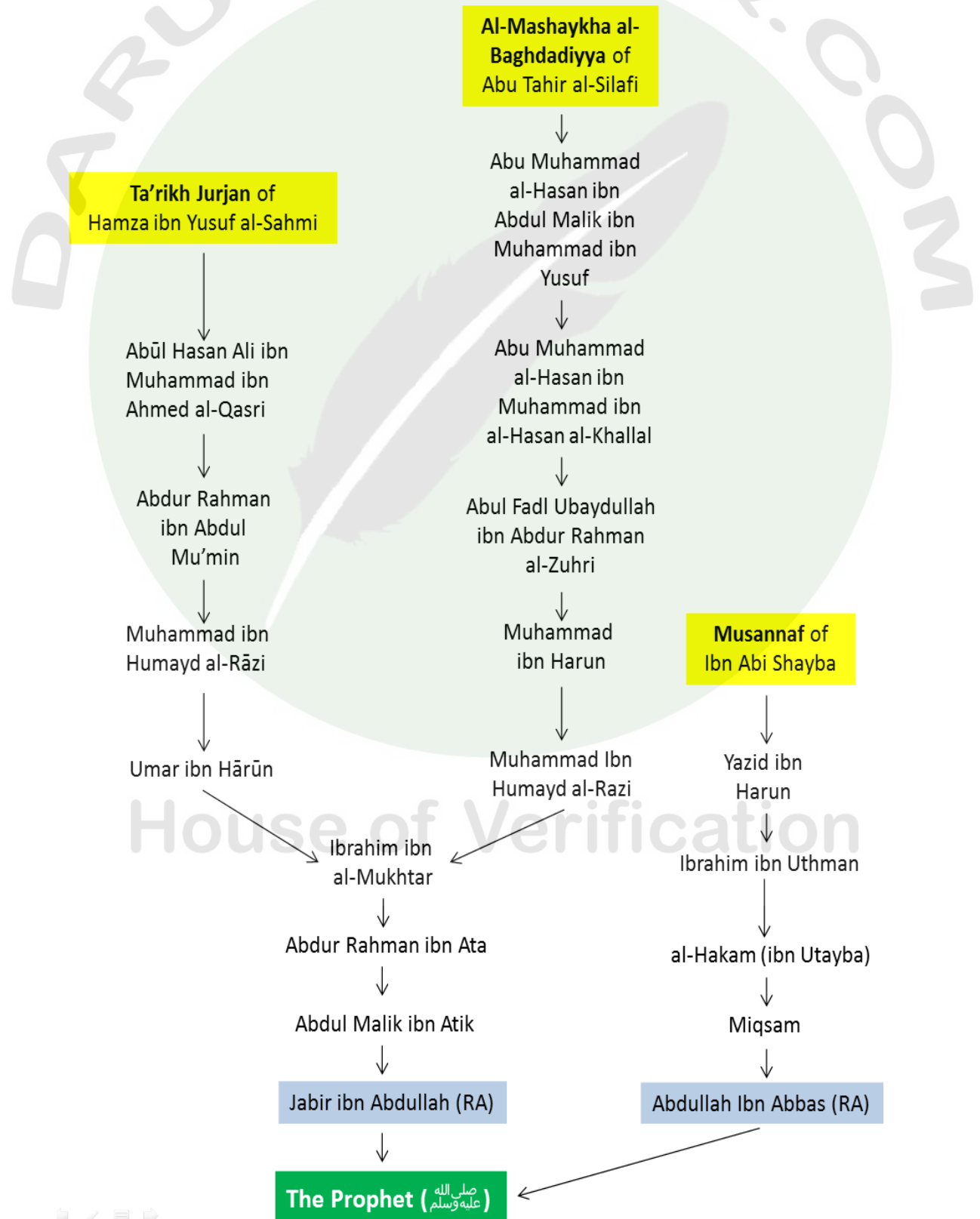
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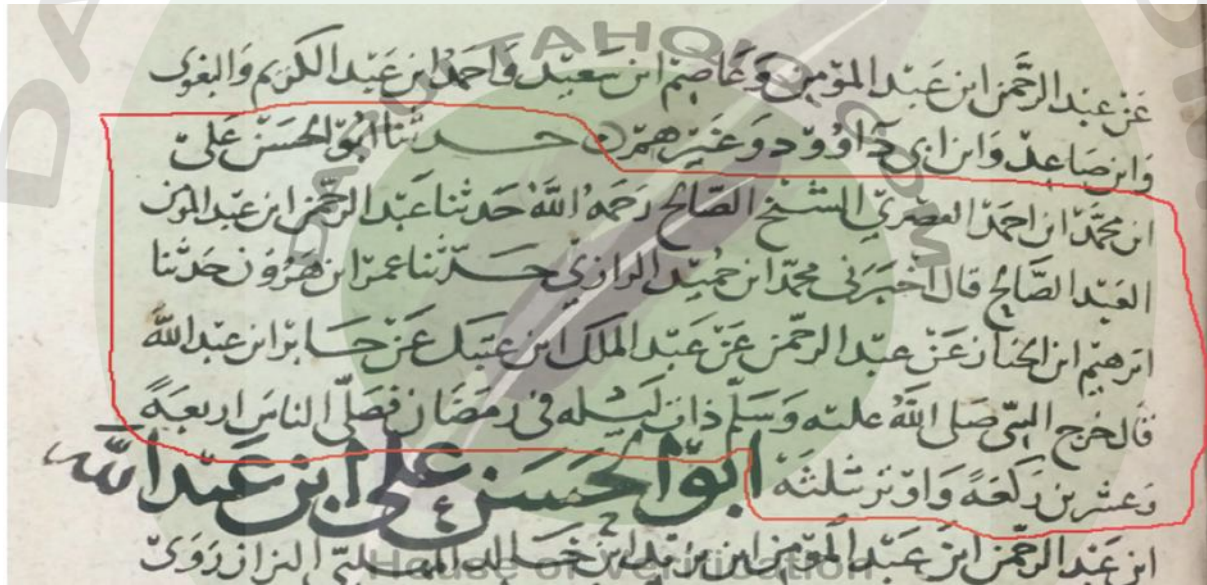
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THREE PROPHETIC NARRATIONS THAT SHALL BE EXAMINED FOR 20 RAK'ATS:



1) THE NARRATION OF JĀBIR IBN ABDULLAH (RA) IN THE TĀRIKH JURJĀN OF AL-HĀFIZ HAMZA IBN YUSUF AL-SAHMI (B. CIRCA 340 AH - D. 427 AH)

The following is a digital image from the original manuscript¹ of the *Tārikh Jurjān*² (William Laud collection, no. 276, Weston Library, Oxford University) with the actual narration for 20 rak'ats Tarāwīh from the narration of Jābir Ibn Abdullah (ra):



The chain of transmission (sanad) and textual wording (matn) related by al-Hāfiz Hamza al-Sahmi was as follows:

حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنُ أَحْمَدَ الْقَصْرِيُّ الشَّيْخُ الصَّالِحُ رَحِمَهُ اللَّهُ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمُؤْمِنِ الْعَبْدُ الصَّالِحُ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ حَدَّثَنَا عَمْرُو بْنُ هَارُونَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَنَازِ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الْمَلِكِ بْنِ عَتِيكَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي رَمَضَانَ فَصَلَّى النَّاسَ أَرْبَعَةً وَعِشْرِينَ رَكْعَةً وَأَوْتَرَ بِثَلَاثَةٍ.

Abūl Hasan Ali Ibn Muhammad Ibn Ahmed al-Qasri, the good (Salih) Shaykh, may Allah have mercy upon him, transmitted to us, Abdur Rahman Ibn Abdul Mu'min the good (Salih) servant transmitted to us, who said: Muhammad Ibn Humayd al-Rāzi

¹ Published in 1950 by Da'iratul Ma'arif in Hyderabad, edited by Abdur Rahman al-Mu'allimi

² Folio 121b

informed me that Umar Ibn Hārūn transmitted to us that Ibrāhim Ibn al-Hannāz³ transmitted to us from Abdur Rahman from Abdul Malik Ibn Atik from Jābir Ibn Abdullah (ra) who said:

“The Prophet ﷺ emerged one night in Ramadan and the people prayed 24 rak’ats and 3 rak’ats of Witr.”

The figure of 24 rak’ats refers to 4 rak’ats of Isha prayer followed by 20 rak’ats of Tarāwīh both in Jama’ah (congregation) which was all prayed in congregation on those few nights that the Prophet ﷺ actually lead Tarāwīh in congregation. **The above narration has weakness due to the presence of Umar ibn Harun in the sanad.**

For brevities sake it is worth mentioning that in the *Tahdhib al-Tahdhib* of al-Hāfiz Ibn Hajar under the entry for Umar Ibn Hārūn as part of the discourse the following early scholars of Hadīth had weakened Umar Ibn Hārūn in some way:

- 1) Ibn Sa’d
- 2) Abdur Rahman Ibn Mahdi⁴
- 3) Abū Dāwūd
- 4) Ali Ibn al Madīni
- 5) Abū Zur’a
- 6) Al- Jawzajāni
- 7) Al-Nasa’i
- 8) Salih Ibn Muhammad
- 9) Abū Ali al-Hāfiz
- 10) Al- Sāji
- 11) Al-Ijli
- 12) Al-Dāraqutni
- 13) Abū Nu’aym
- 14) Ibn Hibban
- 15) Yahya Ibn Ma‘īn

³ The name of the narrator is actually Ibrāhim Ibn al-Mukhtār as the editor of Tā’rikh Jurjān mentioned in the footnote (no. 1 under no. 556). This is confirmed by examining the chain of transmission presented by al-Hāfiz Abu Tāhir al-Silafi that shall be presented as the second Hadīth in this work

⁴ There is also praise attributed to Ibn Mahdi. Ibn Hibban said in his *Kitab al-Majruhin min al-Muhaddithin* (2/63): **وَكَانَ بِن مَهْدِي حَسَنَ الرَّأْيِ فِيهِ** – Meaning: “And Ibn Mahdi had good opinion for him.”

There were other scholars who likewise disparaged him, and very few had praised him. [Al-Hāfiz Ibn Hajar al-Asqalani](#) (d. 852 AH) has left some gradings in his various works. In his *Taqrib al-Tahdhib*⁵ he said that Umar Ibn Hārūn was:

متروك وكان حافظا

Meaning: “Abandoned and he was a Hāfiz (of Hadīth).”

In his *Talkhis al-Habir*,⁶ he said:

وهو من رواية عمر بن هارون، وهو ضعيف

Meaning: “And it is from the narration of Umar Ibn Hārūn, and he is weak.”

Imam Abū Isa al-Tirmidhi (d. 279 AH) was one of the close students of Imam al-Bukhārī. In the Jami of al-Tirmidhi (no. 2762), there is the following narration with al-Bukhārī’s verdict on Umar Ibn Hārūn al-Balkhi:

2762- حَدَّثَنَا هَنَادٌ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ هَارُونَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا. هَذَا حَدِيثٌ غَرِيبٌ.

وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ، يَقُولُ: عُمَرُ بْنُ هَارُونَ مُقَارِبُ الْحَدِيثِ لَا أَعْرِفُ لَهُ حَدِيثًا لَيْسَ لَهُ أَصْلٌ، أَوْ قَالَ، يَنْفَرِدُ بِهِ، إِلَّا هَذَا الْحَدِيثُ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُمَرَ بْنِ هَارُونَ، وَرَأَيْتُهُ حَسَنَ الرَّأْيِ فِي عُمَرَ.

وَسَمِعْتُ قُتَيْبَةَ، يَقُولُ: عُمَرُ بْنُ هَارُونَ كَانَ صَاحِبَ حَدِيثٍ، وَكَانَ يَقُولُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ. سَمِعْتُ قُتَيْبَةَ، قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ الْجَرَّاحِ، عَنْ رَجُلٍ، عَنْ ثَوْرٍ بْنِ يَزِيدٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصَبَ الْمُنْجَنِّيقَ عَلَى أَهْلِ الطَّائِفِ قَالَ قُتَيْبَةُ: قُلْتُ لَوْكِيعُ: مَنْ هَذَا؟ قَالَ: صَاحِبُكُمْ عُمَرُ بْنُ هَارُونَ.

Translation:

Hannād transmitted to us by saying: Umar Ibn Hārūn transmitted to us from Usama Ibn Zayd from Amr Ibn Shu’ayb from his father (who related from) from his grandfather, that the Prophet ﷺ would take (hair by cutting) from his beard, from its breadth and length.

(Al-Tirmidhi said): “This Hadīth is gharib (strange). I heard [Muhammad Ibn Ismā’il \(al-Bukhārī\)](#) say: ‘[Umar Ibn Hārūn is Muqāribul Hadīth. I do not know of a Hadīth of his that has no origin, or he said, which he is alone in \(narrating\) except this Hadīth: ‘The Prophet ﷺ would take \(hair by cutting\) from his beard, from its breadth and length.’](#)’

⁵ No. 4979

⁶ 6/3034, no. 6425 (Adwa al Salaf edition)

And we do not know of it except from the Hadīth of Umar Ibn Hārūn, and I saw that he (al-Bukhārī) had a good opinion (hasan al-ra'i) for Umar (Ibn Hārūn).

And I heard Qutayba saying: 'Umar Ibn Hārūn was a person of Hadīth, and he would say: Faith (Iman) is saying (qawl) and action (amal).' I heard Qutayba say: 'Waki Ibn al Jarrah transmitted to us from a man, from Thawr Ibn Yazid that the Prophet ﷺ raised a catapult against the people of (the town known as) Ta'if.'

Qutayba said: I said to Waki: 'Who is this (person)? He said: Your companion Umar Ibn Hārūn.'"

Three significant points that have been mentioned from Imam al-Bukhārī from the above statement of Imam al-Tirmidhi are as follows:

- i) Umar Ibn Hārūn was Muqāribul Hadīth
- ii) He had a good opinion about Umar Ibn Hārūn
- iii) **That al-Bukhārī knew that Umar Ibn Hārūn's Hadīths all have an origin except the one about the trimming of the beard as recorded by al-Tirmidhi (and others)**

The meaning of Muqāribul Hadīth has been explained by al-Hāfiz Abdul Haqq al-Ishbili (d. 581 AH) in his *al-Salah wal Tahajjud* ⁷ directly from Imam al-Bukhārī as follows when discussing the narrator known as Abū Zilāl:

قال البخارى : أبو ظلال مقارب الحديث ، يريد أن حديثه يقرب من حديث الثقات
أى لا بأس به

Meaning: *Al-Bukhārī said: "Abū Zilāl is Muqaribul Hadīth, it is desired that his Hadīth is near to the Hadīth of the trustworthy narrators (al-Thiqāt); that is there is no problem with him."*

One can now also come to a conclusion that the vast majority of Hadīth scholars of the past have considered Umar Ibn Hārūn to be weak in some way, while a few have considered him to be a type of acceptable (maqbul) narrator. **The question is can Umar Ibn Hārūn's narrations be strengthened to what is known as a Hasan (good) Hadīth if he is corroborated by at least one narrator who is more reliable than himself or not?**

The answer is that his narration of the 20 rak'ats Hadīth going back to Jābir (ra) can be strengthened, as his own pupil known as Muhammad Ibn Humayd al-Rāzi (no. 3 in the chain found in *Tārikh Jurjān*) supported him independently. This is because Muhammad Ibn Humayd, who is overall a more reliable narrator than Umar Ibn Hārūn, also narrated the Hadīth directly from the next narrator in the chain of transmission of *Tārikh Jurjān*, namely,

⁷ See p. 170 of the edition by 'Adīl Abul Mu'ati

Ibrāhim Ibn al-Mukhtār. This will be observable by looking at the next narration below from *al-Mashyakha al-Baghdādiyya* of al-Hāfiz Abū Tāhir al-Silafi.

What supports this is that al-Hāfiz Nurud-Din al-Haythami (d. 807 AH) said in his *Majma al-Zawa'id*:

وَفِيهِ عُمَرُ بْنُ هَارُونَ، وَهُوَ ضَعِيفٌ وَقَدْ وَثِقَ

Meaning: “*And in it (the chain) is Umar Ibn Hārūn, and he is weak but dependable.*”⁸

2) THE NARRATION OF JĀBIR IBN ABDULLAH (RA) IN AL-MASHYAKHA AL-BAGHDĀDIYYA OF AL-HĀFIZ ABŪ TĀHIR AL-SILAFI (B. 475 AH - D. 576 AH)

An early manuscript of this work is currently located in the Escorial Library. The Escorial is a vast building complex located in San Lorenzo de El Escorial, near Madrid, in central Spain. There are nearly 2000 Arabic manuscripts stored in this Royal library. They originally belonged to Mawlay Zidan of Morocco. **How did they end up in the Royal library in Spain?**

Title: Traveling Libraries: The Arabic Manuscripts of Muley Zidan and the Escorial Library (Journal of early modern history 18 (2014) 535-558), Author: Daniel Hershenzon
University of Connecticut

Quote from p. 541:

“On June 22, 1612, a French consul-turned-pirate, Jehan Philippe de Castelane, stole the library of the Moroccan Sultan, Muley Zidan. Having been defeated a month earlier at Marrakesh by a local Sufi leader, Zidan decided to head south to Agadir and reorganize his forces.¹³ He had commissioned Castelane, a French merchant sent to Morocco by Louis XIII to ransom French captives, to transport his boxed household goods from Safi to Agadir in return for which Castelane was to be paid 3000 escudos. Castelane arrived in Agadir on June 16, but six days later when he realized that the Moroccans were not quick to pay, and perhaps never intended paying him, he raised anchor and headed north, intending to reach Marseille where he would sell the goods to the governor of Provence. On July 5, near Mehdyia (also known as la Mamora or San Miguel de Ultramar) Castelane’s ship was intercepted by four Spanish galleys of the fleet of Luis Fajardo, admiral of the Armada of the Ocean Sea. The Spaniards arrested Castelane and his crew, and took them to Lisbon, then part of the Spanish Empire.¹⁴ The French were sentenced at the Council of War, the highest military legal jurisdiction of the Empire, and declared pirates, a decision

⁸ Majma al-Zawa'id (9/273, no. 15497)

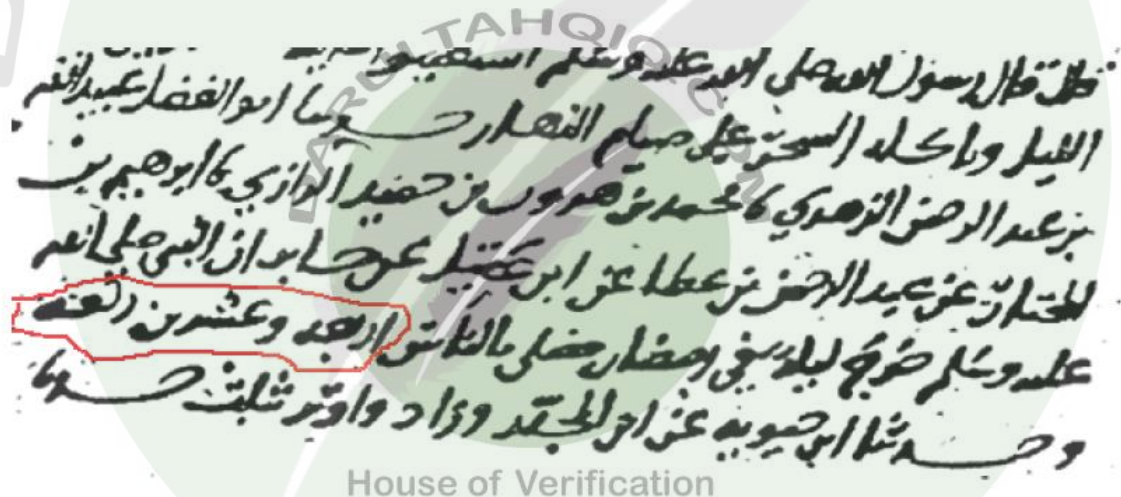
that made seizing the goods they had carried a lawful prize (*de buena presa*).”

As for the narration from Jābir Ibn Abdullah (ra) mentioning the rak’ats of Tarāwīh, then al-Silafi mentioned it under the Juzz⁹ (section) headed as follows:

من حديث أبي محمد الخلال الحافظ عن شيوخه

“From the Hadīth of Abū Muhammad al-Khallal al-Hāfiz (the preserver of Hadīth) as reported from his teachers.”

To work out the full chain of transmission (sanad) presented by al-Silafi one needs to first of all mention the chain of transmission for the narration from Jābir (ra). The narration was mentioned as follows in the original Escorial manuscript copy¹⁰:



The portion circled in red mentioned 24 rak’ats of Salah. The above (starting from the last part of the second line) has been typed up in modern script as follows:

حدثنا أبو الفضل عبيد الله بن عبد الرحمن الزهري ، نا محمد بن هارون بن حميد الرازي ، نا إبراهيم بن المختار ، عن عبد الرحمن بن عطاء ، عن ابن عتيك ، عن جابر ، أن النبي صلى الله عليه وسلم «خرج ليلة في رمضان فصلّى بالناس أربعة وعشرين ركعة» .

وحدثنا ابن حيويه ، عن ابن المجلد ، وزاد: وأوتر بثلاث

Translation:

“Abūl Fadl Ubaydullah Ibn Abdur Rahman al-Zuhri transmitted to us from Muhammad Ibn Hārūn Ibn Humayd al-Rāzī¹¹ who transmitted to us

⁹ Folio 118a

¹⁰ Folio 122a

from Ibrāhim Ibn al-Mukhtār from Abdur Rahman Ibn Ata from Ibn Atik from Jābir (Ibn Abdullah): 'That the Prophet ﷺ emerged at night in Ramadan and prayed with the people 24 rak'ats.'

Ibn Haywayh transmitted to us from Ibn al-Mujallad, by increasing (the above wording to): "And three rak'ats of Witr (prayer)."

This indicates that al-Silafi had two separate chains of transmission going back to Jābir Ibn Abdullah (ra), the difference being that in one chain there was Ibn Haywayh narrating from Muhammad Ibn Hārūn Ibn al-Mujaddar, while in the second route it was Abū Fādī Ubaydullah Ibn Abdur Rahman al-Zuhri narrating from Muhammad Ibn Hārūn Ibn al-Mujaddar. The rest of the chain for both routes being the same.

It is said with firm conviction that the complete chain of transmission (sanad) as presented by al-Hafiz Abū Tāhir al-Silafi in his *al-Mashyakha al-Baghdādiyya* is at least Hasan (good). Hence, the textual wording for 20 rak'ats of Tarāwīh from the Prophet ﷺ as related by Jābir Ibn Abdullah (ra) is Hasan li-dhatihi (good by itself), and thus sufficient as a proof to act upon, as well as to hold the position that the Prophetic Sunna was no less than 20 rak'ats.

If someone was to discard the above claim then the narration presented below from Abdullah Ibn Abbās (ra) is a beneficial witnessing narration (shāhid) that also strengthens, and corroborates the narrations presented from Jābir Ibn Abdullah (ra) up to this point.

3) THE NARRATION OF ABDULLAH IBN ABBĀS (RA) IN THE MUSANNAF OF IMAM ABŪ BAKR IBN ABI SHAYBA (D. 235 AH) AND ELSEWHERE

The narration for 20 rak'ats as ascribed to the Sahabi, Abdullah Ibn Abbās (ra), is not only prominent, but also oft quoted as part and parcel of presenting the evidences to establish the position for 20 rak'ats. It has historically been mentioned by scholars of the Four Sunni Madhabs¹² in their works on jurisprudence (fiqh).

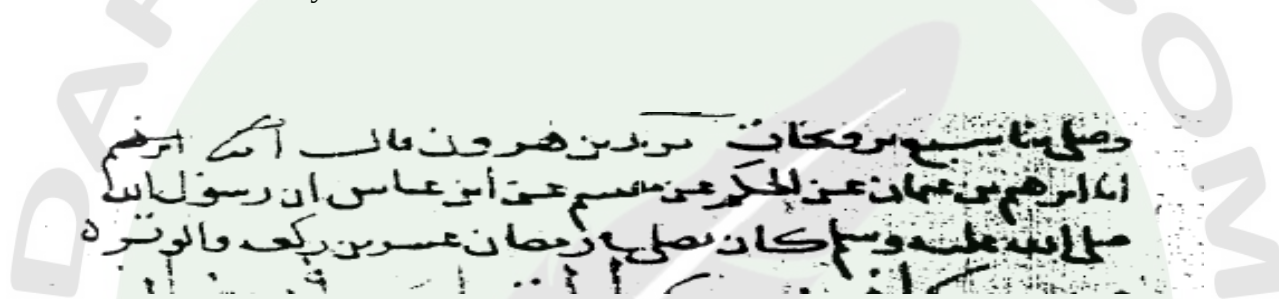
Some of the prominent experts in Hadīth have also classified the status of the chain of transmission (sanad), or the weakness of a single pivotal narrator found in all the known chains of transmission (asānid) leading back to Ibn Abbās (ra).

¹¹ This should actually be Muhammad Ibn Hārūn – relating from – Ibn Humayd al-Razi. See the explanation provided.

¹² Hanafi, Maliki, Shafi'i and Hanbali Schools of Islamic law

The contended transmitter (rāwī) was a judge (Qādī) in a city known as Wāsīt by the name of **Ibrāhim Ibn Uthmān** who was well known by his agnomen (kunya), **Abū Shayba**. His full name was Abū Shayba Ibrāhim Ibn Uthmān, and he was the grandfather of the well-known Hadīth scholar, Abū Bakr 'Abdullah Ibn Muhammad Ibn Abi Shayba Ibrāhim Ibn 'Uthmān Ibn Khuwasti, who is well known as Abū Bakr Ibn Abi Shayba (d. 235 AH).

The following is the narration from Ibn Abbās (ra) as presented from a manuscript of the Musannaf Ibn Abi Shayba:¹³



The following is how it is found in the published edition of the Musannaf Ibn Abi Shayba:¹⁴

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي فِي رَمَضَانَ عِشْرِينَ رَكْعَةً وَالْوُتْرَ

Translation:

Yazid Ibn Hārūn transmitted to us by saying: Ibrāhim Ibn Uthmān related to us from al-Hakam from Miqsam from Ibn Abbās (ra): “The Prophet ﷺ would pray in Ramadan 20 rak’ats and the witr.”

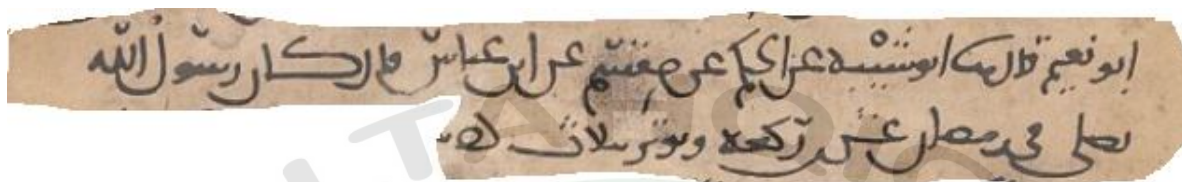
Besides the Musannaf of Ibn Abi Shayba, the following Hadīth collections or Hadīth related works all with given chains of transmission (asānid) also contain the narration of Ibn Abbās (ra) with slight variations in wording, but no less than 20 rak’ats:

i) **Al-Muntakhab min Musnad of Abd Ibn Humayd**¹⁵ (d. 249 AH) which also mentioned the Witr being three rak’ats. Here is the actual narration from a manuscript¹⁶ of this work:

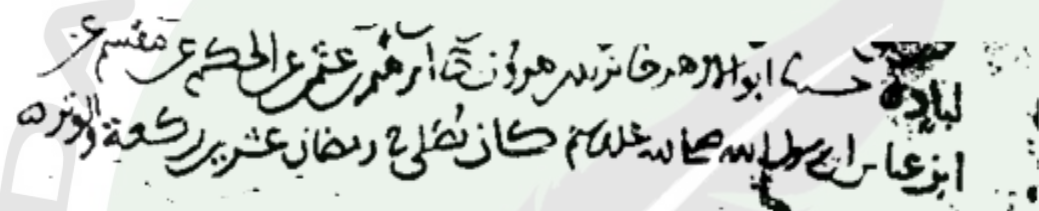
¹³ 2/folio 116a of the Maktaba Ahmed al-Thālith (no. 498) manuscript copy found in Turkey. The second volume was scribed in the year 778 AH

¹⁴ 5/225, no. 7774 (of the edition published by Shaykh Muhammad Awwama)

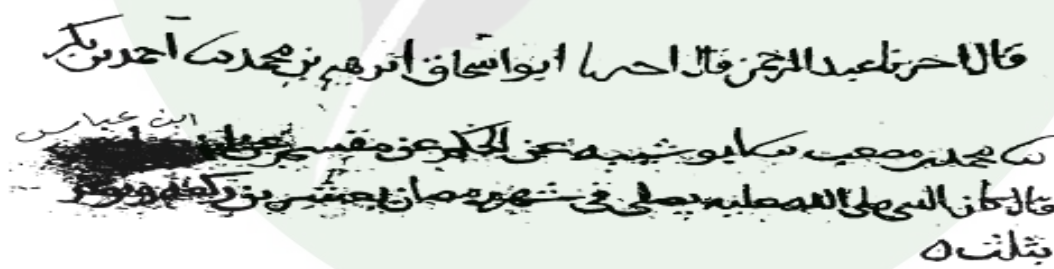
¹⁵ 1/557, no. 652



ii) **Fawa'id¹⁷ Abi Bakr al-Naysabūri** (d. 324 AH). Here is the narration from the original manuscript¹⁸ copy:



iii) **Al-Juzz al-Awwal wal-Thani min Hadīth¹⁹** of Abū Ishaq Ibrāhīm Ibn Abi Thabit (d. 338 AH), which also mentioned Salat al Witr being 3 rak'ats. The following is the actual narration from the manuscript²⁰ copy of this Hadīth collection:



iv) **Al-Mu'jam al-Kabir²¹** by al-Tabarani (d. 360 AH)

v) **Al-Mu'jam al-Awsat²²** by al-Tabarani

¹⁶ The original manuscript is held in the Staatsbibliothek zu Berlin (Berlin State Library), see the Landberg 74 copy, plate [124]60v for the narration of Ibn Abbās (ra)

¹⁷ No. 14

¹⁸ This is from the Majami al-Madrasa al-Umariyya manuscript collection which is part of the Zahiriyya library collection in Damascus; Majami 18 [folio 135b], no. 3755, dated Rajab 615 AH

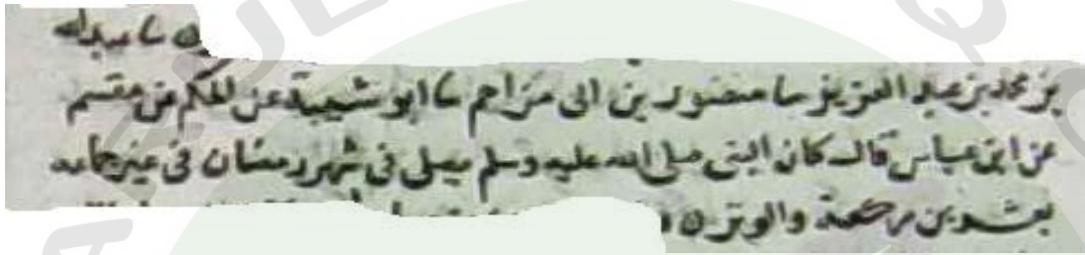
¹⁹ No. 11

²⁰ This is from the Majami al-Madrasa al-Umariyya manuscript collection which is part of the Zahiriyya library collection in Damascus; Majami 89 [folio 125 a-b], no. 3825, dated Rajab 623 AH

²¹ 11/393, no. 12102

²² 1/243, no. 798 and 5/324, no. 5440

- vi) **Al-Kāmil fi du'afa al-rijal**²³ of Abū Ahmed Ibn 'Adī (d. 365 AH) which mentioned 20 rak'ats without congregation in Ramadan. The following is the actual narration from a manuscript of al-Kāmil ²⁴:

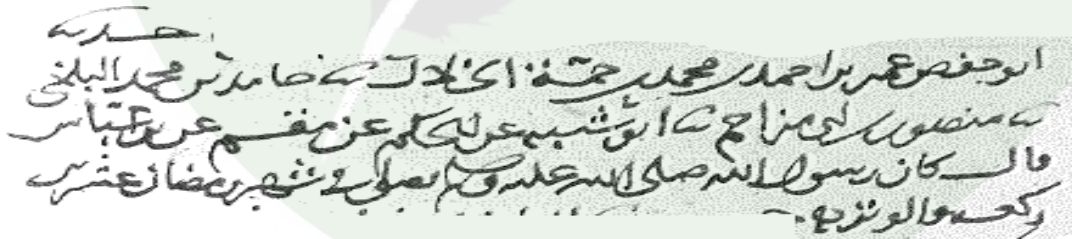


The above in typed format being:

حدثنا عبد الله بن محمد بن عبد العزيز، حدثنا منصور بن أبي مزاحم، حدثنا أبو شيبه، عن الحكم، عن مقسم، عن ابن عباس، قال: كان النبي صلى الله عليه وسلم يصلي في شهر رمضان في غير جماعة، بعشرين ركعة والوتر.

The wording of the Hadith from Ibn Abbas (ra) being: “The Prophet ﷺ prayed in Ramadan without congregation 20 rak'ats and the Witr.”

- vii) **Juzz min Hadīth Abi al-Hasan Muhammad Ibn Talha al-Ni'ali** (d. 431 AH). The following is the actual narration from a manuscript of al-Ni'ali's Juzz²⁵:



- viii) **Al-Sunan al-Kubra**²⁶ of al-Bayhaqi²⁷ (d. 458 AH)

- ix) **Al-Mudih li al-Jam' wa al-Tafriq**²⁸ of al-Khatib al-Baghdādi (d. 463 AH) which mentioned 21 rak'ats

- x) **Tārīkh Baghdad**²⁹ of al-Khatib al-Baghdādi

²³ 1/542, no. 1461

²⁴ This is the Maktaba Ahmed al-Thalith (no. 2943) copy from Turkey, 1/83a

²⁵ From the Majami al-Madrassa al-Umariyya manuscript collection which is part of the Zahiriyya library collection in Damascus; Majami 21 (folio 127a), no. 3758

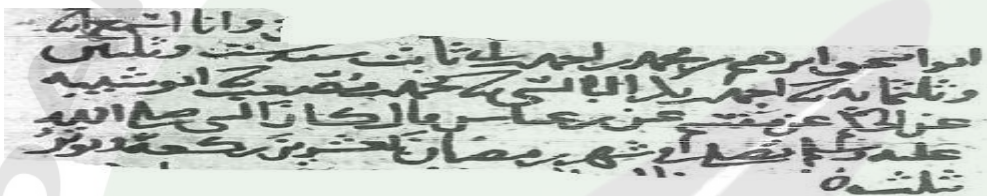
²⁶ 2/496 where his chain ran via the route of Abu Ahmed Ibn 'Adī

²⁷ Al-Bayhaqi said Ibrāhim Ibn Uthman is weak (da'eef) after narrating the Hadīth of Ibn Abbās (ra) in the Sunan al-Kubra (2/496)

²⁸ 1/382

²⁹ 7/24 and 13/501, no. 6370

- xi) Al-Hāfiz Ibn Abd al-Barr al-Maliki (d. 463 AH) has narrated it with his chain running back via Ibn Abi Shayba, and then all the way back to Ibn Abbās (ra) in his **al-Tamhid lima fil Muwatta min al Ma'ani wal Asānid**;³⁰ but he also said that Abū Shayba Ibrāhim Ibn Uthmān is laysa bil-qawi: 'not that strong'
- xii) **Al-Muntakhab min al-Fawa'id**³¹ of Abū Umar Abdul Wahhāb Ibn Mandah (d. 475 AH)
- xiii) **Mashyakha**³² **Abi'l Tāhir Ibn Abi'l Saqr** (d. 476 AH). The following is the actual narration from this manuscript³³:



- xiv) **Dhayl Tā'rikh Baghdad** of Ibn al Najjar (d. 643 AH), which also mentioned Witr being 3 rak'ats
- xv) Abūl Qasim Abdullah Ibn Muhammad al-Baghawi (d. 317 AH) has also narrated it with his chain of transmission via the same route of Abū Shayba Ibrāhim Ibn Uthmān, as mentioned by Shamsud-Din al-Dhahabi (d. 748 AH) in his **Mizan al-I'tidal**.³⁴ Jalalud-Din al-Suyuti (d. 911 AH)³⁵ mentioned that it was actually recorded by **al-Baghawi in his Mu'jam**.
- xvi) Abū Bakr Abdul Aziz al-Hanbali, who is also known as Ghulam Khallal (d. 363 AH) has related it with his chain of transmission back to Ibn Abbās (ra) in his book known as **al-Shafi fi al-Fiqh**.³⁶

al-Hāfiz Ibn Hajar gave the following grading on Ibrāhim Ibn Uthmān in his *Taqrib al-Tahdhib*:

House of Verification

215- إبراهيم ابن عثمان العباسي بالموحدة أبو شيبه الكوفي قاضي واسط مشهور بكنيته متروك الحديث من السابعة مات سنة تسع وستين ت ق

³⁰ 8/115

³¹ 2/268 of the Zahiriyya manuscript (Hadīth 297) located in Damascus

³² No. 19

³³ From the Majami al-Madrasa al-Umariyya manuscript collection which is part of the Zahiriyya library collection in Damascus, Majami 73 (folio 147 b), no. 3809

³⁴ 1/48 under the biography of Ibrāhim Ibn Uthman

³⁵ See his al-Masābih fi Salatil Tarāwih as published in his al-Hāwi lil Fatāwi (1/334)

³⁶ This was mentioned by the Hanbali scholar, Manusr al-Bahuti (d. 1051 AH) in his Sharh Muntaha al-Iradat (1/244-245) and in his Kashhaf al-Qina' an matn al-Iqna (1/425)

Hence, Ibn Hajar graded him to be, “*Matruk al-Hadīth: Abandoned in Hadīth*”

This is not the only grading on Ibrāhim Ibn Uthmān made by al-Hāfiz Ibn Hajar. In his *al-Talkhis al-Habir* ³⁷ he said Ibrāhim Ibn Uthmān was ‘very weak: da’eef jiddan’, while in his *al-Matālib al-Āliyya* ³⁸ he said Ibrāhim Ibn Uthmān is ‘weak: da’eef’

Despite giving these differing gradings, Ibn Hajar has given the ruling that the narration from Ibn Abbās (ra) has a weak (da’eef) chain of transmission in *Al-Diraya fi takhrij Ahadīth al-Hidaya* ³⁹ and the same in his *Fath al-Bari*. ⁴⁰

Gradings on the Hadīth of Ibn Abbās (ra) by other scholars:

- i) **Imam al-Nawawī** (d. 676 AH) mentioned in his *Khulasatul Ahkām* ⁴¹ that al-Bayhaqi and others had weakened the narration from Ibn Abbās (ra)
- ii) **Al-Hāfiz Shamsud-Din al-Dhahabi** (d. 748 AH) has been mentioned above as giving the chain of transmission for this narration from al-Baghawi in his *Mizan al-I’tidal*. ⁴² While doing so he mentioned that the narration from Ibn Abbās (ra) as transmitted by Ibrāhim Ibn Uthmān was one of his *manākir* ⁴³ (rejected narrations). The term *munkar* does not always mean that the narrator was weak and his narration is rejected.

As for the term *Munkar al-Hadīth*, al-Hāfiz Ibn Hajar explained what it meant to Imam Ahmed Ibn Hanbal in his *Hadī al-Sari* ⁴⁴ as follows:

“The *Munkar* is called by Ahmed and a group of the People of Hadīth about the singular, the one who has no follow-up for him.”

Al-Dhahabi in his *al-Mughni fi al-du’afa* ⁴⁵ gave the following grading on Ibrāhim Ibn Uthmān:

125 - ت ق إبراهيم بن عثمان أبو شيبه العنسي جد أبي بكر ابن أبي شيبة
ضعيف تركه غير واحد

³⁷ 3/1201

³⁸ 6/13

³⁹ 1/203, no. 257

⁴⁰ 4/254

⁴¹ 1/579, no. 1971

⁴² 1/48

⁴³ *Manākir* is the plural of *munkar*

⁴⁴ p. 436

⁴⁵ 1/20, no. 125

Meaning:

“Ibrāhim Ibn Uthmān Abū Shayba al-Absi the grandfather of Abū Bakr Ibn Abi Shayba, weak (da’eef) and abandoned by other than one (scholar of Hadīth).”

Al-Dhahabi also claimed in his *Diwan al-Du’afa* ⁴⁶ under the notice on Ibrāhim Ibn Uthmān: مجمع على ضعفه – “There is agreement on his weakness”

This point is somewhat contestable as will be seen from the statement of Yazid Ibn Hārūn below.

- iii) **Al-Hāfiz Jamalud-Din al-Zayla’i** (d. 762 AH) mentioned the narration from Ibn Abbās (ra) in his *Nasb al-Rāya* ⁴⁷ and he also claimed that there is agreement on the weakness of Abū Shayba Ibrāhim Ibn Uthmān
- iv) **Al-Hāfiz Nurud-Din al-Haythami** (d. 807 AH) mentioned the narration of Ibn Abbās (ra) in his *Majma al-Zawa’id* ⁴⁸ from al-Tabarani’s *al-Kabir* and *al-Awsat*, and then mentioned that Abū Shayba is da’eef (weak)
- v) **Al-Hāfiz Ahmed Al-Busayri** (d. 840 AH) mentioned the narration of Ibn Abbās (ra) in his *Ithaf al-Khiyara* ⁴⁹ as recorded by al-Bayhaqi and said it has Ibrāhim Ibn Uthmān in the chain, and he is da’eef (weak)
- vi) **Imam Kamalud-Din Ibn al-Humam** (d. 861 AH) mentioned the narration of Ibn Abbās (ra) in his *Fath al-Qadīr*, ⁵⁰ and he said the narration was da’eef (weak), with the claim that there is agreement on the weakness of Abū Shayba Ibrāhim Ibn Uthmān
- vii) **Al-Hāfiz Jalalud-Din al-Suyuti** (d. 911 AH) has mentioned the narration from Ibn Abbās (ra) in his *Tanwir al-Hawalik Sharh Muwatta Malik*, ⁵¹ where he mentioned that it is weak (da’eef). While he graded it as severely weak (da’eef jiddān) in his *al-Masābih fi Salatil Tarāwih*. ⁵²

⁴⁶ No. 211

⁴⁷ 2/153

⁴⁸ 3/172, no. 5018

⁴⁹ 2/383-384, no. 1725

⁵⁰ 1/467 (Dār al-Fikr edition)

⁵¹ 1/103, no. 248

⁵² As published in al-Suyuti’s *al-Hawi lil Fatawi* (1/334)

- viii) **Imam Shihabūd-Dīn al-Qastallānī** (d. 923 AH) mentioned the narration from Ibn Abbās (ra) in his *al-Irshad al-Sari li Sharh Sahih al-Bukhārī*⁵³ and said the chain of transmission is da'eef (weak). He said likewise in his *al-Mawahib al-Laduniyya*.⁵⁴
- ix) **Imam Ali al-Qārī** (d. 1014 AH) mentioned the weakness of the narration from Ibn Abbās (ra) in his *Mirqāt al-Mafātih Sharh Mishakatul-Masabih*⁵⁵ by quoting Ibn al-Humam (see above)
- x) **Imam Muhammad Ibn Abdal Baqi al-Zarqani** (d. 1122 AH) also said the narration from Ibn Abbās (ra) is da'eef (weak) in his *Sharh al-Mawahib al-Laduniyya*⁵⁶ of al-Qastallānī

There were other scholars who said likewise in weakening the narration from Ibn Abbās (ra); but the above is sufficient to mention.

As for Abū Shayba Ibrāhīm Ibn Uthmān and his chain of transmission back to Ibn Abbās (ra), then we now know based on our previous discussion above, that he is supported in his account by the narration going back to Jābir Ibn Abdullah (ra) as in *al-Mashyakha al-Baghdādiyya* of al-Silafi.

Note, none of the above scholars mentioned the narrations presented in this treatise from the *Tā'rikh Jurjān* of al-Sahmi and *al-Mashyakha al-Baghdādiyya* of al-Silafi, and so they were not in a position to strengthen the narration from Ibn Abbās (ra) using the witnessing narration of Jābir Ibn Abdullah (ra). This is probably because they had never come across the manuscripts of these two named works or read of it in some other work.

Al-Hāfiz Muhammad Abdul Hayy al-Kattani (d. 1962 CE/1382 AH), of Fez, Morocco, has mentioned the narration of Ibn Abbās (ra) in his work known as *Munya al-Sa'il Khulasa al-Shama'il*,⁵⁷ with its chain of transmission from an original manuscript of *Al-Muntakhab min Musnad of Abd Ibn Humayd*.⁵⁸

House of Verification

After mentioning the narration, al-Kattani said:

⁵³ 2/325

⁵⁴ 10/576

⁵⁵ 3/972 (Dar al-Fikr edition)

⁵⁶ 10/569

⁵⁷ See pp. 130-131, 1st edition, 2005 CE, Markaz al-Turath al-Thaqafi al-Maghribi, Casablanca, Morocco

⁵⁸ See earlier on in this section where the narration was shown from an original manuscript

"And some of the later scholars have made clarification of it being Hasan (good) from the totality of its routes."

This indicates that some later Hadīth scholars declared the narration of Ibn Abbās (ra) to be overall Hasan (good) by means of corroboratory evidence.

To conclude, the chain of transmission for all the routes going back to Abdullah Ibn Abbās (ra) contained the common linked narrator (rāwī): Abū Uthmān Ibrāhīm Ibn Uthmān. As for his status as a narrator of Hadīth then he is technically overall da'eef (weak) due to the disparagement mentioned by the early scholars of Hadīth, but he is not weak enough to be abandoned (matruk), or proven to be a liar.

For the above reasons, the narration from Ibn Abbās (ra) can now be finally strengthened by the witnessing narration (shāhid) from Jābir Ibn Abdullah (ra) which was demonstrated to be Hasan li-dhatihi (a good narration by itself). Hence, the narration of Ibn Abbās (ra) has technically a weak (da'eef) chain of transmission, but it is fortified by the narration from Jābir Ibn Abdullah (ra) as recorded by al-Hāfiz Abū Tāhir al-Silafī in his *al-Mashyakha al-Baghdādiyya*, and *Ta'rikh Jurjān* of al-Hafiz Hamza al-Sahmi. This leads one to now re-grade the textual wording (matn) of the Hadith from Ibn Abbas (ra) to being Hasan li-ghayrihi (a good Hadith due to a supporting narration). .

By bringing the two narrations of Jābir (ra) and Ibn Abbās (ra) together, one may conclude from the above findings that the Prophetic Sunna was no less than 20 rak'ats of Tarāwīh in the blessed month of Ramadan.

NARRATIONS FROM THE TIME OF UMAR IBN AL-KHATTAB VIA CHAINS CONTAINING THE ROUTE YAZID IBN KHUSAYFA RELATING FROM AS-SA'IB IBN YAZID (ra):

In the Musnad (no. 2926) of Ali ibn al Ja'd, there exists a narration from Saa'ib ibn Yazid (ra) with regard to 20 rak'ats of Taraweeh as follows:

حدثنا علي أنا بن أبي ذئب عن يزيد بن خصيفة عن السائب بن يزيد قال كانوا يقومون على عهد عمر في شهر رمضان بعشرين ركعة وإن كانوا ليقرءون بالمئين من القرآن

"In the time of Umar (ra) they would stand to perform 20 rak'ahs in the month of Ramadan and they would recite the Mi'in,⁵⁹ from the Qur'an."

Shaykh Shu'ayb al-Arna'ut said about the above sanad in his editing of Jami al-Tirmidhi (2/327, fn. 1):

وهذا إسناد صحيح على شرط البخاري، ويزيد بن خصيفة ثقة

“This chain of transmission is Sahih upon the condition of al-Bukhari and Yazid ibn Khusayfa is trustworthy (thiqa).”

Also in **Kitab al-Siyam of Imam Abu Bakr Ja'far ibn Muhammad al-Firyabi** (d. 301 AH) it has been narrated via the route not containing Ali ibn al-Ja'd:

176 - حَدَّثَنَا تَمِيمُ بْنُ الْمُثَنِّصِرِ، أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ ابْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ كَانُوا «يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ فِي رَمَضَانَ عِشْرِينَ رَكْعَةً، وَلَكِنْ كَانُوا يَقْرَأُونَ بِالْمِائَتَيْنِ فِي رَكْعَةٍ حَتَّى كَانُوا يَتَوَكَّنُونَ عَلَى عَصِيهِمْ مِنْ شِدَّةِ الْقِيَامِ»

Meaning:

Sa'ib ibn Yazid (ra) said: “They would stand to perform 20 rak'ats in the time of Umar ibn al-Khattab (ra), but they were reciting 200 verses in a Rak'ah and they would lean on their sticks due to the severity of standing (for a long time).”

This narration has been related with a slight variation in wording by **Imam al-Bayhaqi in his al-Sunan al-Kubra (2/698)** as follows:

4288 - وَقَدْ أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ فَجْوَهِ الدِّينَوْرِيِّ بِالدَّامَغَانَ، ثنا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ إِسْحَاقَ السُّنِّي، أَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الْعَزِيزِ [ص: 699] الْبَغَوِيِّ، ثنا عَلِيُّ بْنُ الْجَعْدِ، أَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: " كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فِي شَهْرِ رَمَضَانَ بِعِشْرِينَ رَكْعَةً " قَالَ: " وَكَانُوا يَقْرَأُونَ بِالْمِائَتَيْنِ، وَكَانُوا يَتَوَكَّنُونَ عَلَى عَصِيهِمْ فِي عَهْدِ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ مِنْ شِدَّةِ الْقِيَامِ "

This sanad also runs via Ali ibn al-Ja'd back to Sa'ib ibn Yazid saying:

“They would stand to perform 20 rak'ats in the time of Umar ibn al Khattab (ra) during the month of Ramadan. They would recite 200 verses and they would lean on their sticks during the time of Uthman ibn Affan (ra) due to the severity of standing (so long).”

The above chain of transmission and wording is also in al-Bayhaqi's Fada'il al-Awqat (no. 127).

Imam al-Bayhaqi also gave a different route going back to as-Sa'ib ibn Yazid in his **Ma'rifatus Sunan** as follows:

5409 - أَخْبَرَنَا أَبُو طَاهِرٍ الْفَقِيه قَالَ: أَخْبَرَنَا أَبُو عُثْمَانَ الْبَصْرِيُّ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ قَالَ: أَخْبَرَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: «كُنَّا نَقُومُ فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ بِعِشْرِينَ رَكْعَةً وَالْوُثْرُ»

⁵⁹ A group of medium sized chapters from the Qur'an.

“We would stand in the time of Umar ibn al Khattab (ra) for 20 rak’ats and the witr.”

The above chain of transmission and wording is also in al-Bayhaqi’s *al-Sunan al-Saghir* (no. 821).

As for the above narrations from al-Bayhaqi the scholars have graded the chain of transmission to be Sahih

MAJOR SCHOLARS WHO AUTHENTICATED THE NARRATION IN AL BAYHAQI’S AL-SUNAN AL-KUBRA OR HIS MA’RIFATUS SUNAN

Some of the quotes are abridged versions from al-Bayhaqi’s *al-Sunan al-Kubra* whose wording begins with the following sentence:

كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ

1) **Imam al-Nawawi** (d. 676 AH) authenticated the sanad from al-Bayhaqi’s *al-Sunan al-Kubra* in his *al-Majmu Sharh al-Muhadhdhab*⁶⁰ as follows:

وَاجْتَمَعَ أَصْحَابُنَا بِمَا رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ بِإِسْنَادٍ الصَّحِيحِ عَنْ السَّائِبِ بْنِ يَزِيدَ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : " كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فِي شَهْرِ رَمَضَانَ بِعِشْرِينَ رَكْعَةً , وَكَانُوا يَقُومُونَ بِالْمِائَتَيْنِ , وَكَانُوا يَتَوَكَّئُونَ عَلَى عَصِيهِمْ فِي عَهْدِ عُثْمَانَ مِنْ شِدَّةِ الْقِيَامِ " وَعَنْ يَزِيدَ بْنِ رُوْمَانَ قَالَ . كَانَ النَّاسُ يَقُومُونَ فِي زَمَنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بِثَلَاثٍ وَعِشْرِينَ رَكْعَةً , رَوَاهُ مَالِكٌ فِي الْمَوْطَأِ عَنْ يَزِيدَ بْنِ رُوْمَانَ وَرَوَاهُ الْبَيْهَقِيُّ , لَكِنَّهُ مُرْسَلٌ , فَإِنَّ يَزِيدَ بْنَ رُوْمَانَ لَمْ يُدْرِكْ عُمَرَ

House of Verification

Al-Nawawi also declared al-Bayhaqi’s sanad to be Sahih in his *Khulasatul Ahkam* (1/576)⁶¹ as did the editor of this work, Hussain Isma’il Jamal of Cairo University as follows:

1961 - وعن السائب بن يزيد الصحابي رضي الله عنه، قال: "كانوا يقومون على عهد عمر بن الخطاب رضي الله عنه في شهر رمضان بعشرين ركعة، وكانوا يقرأون باليمن، وكانوا يتوكئون على عصيهم في عهد عثمان من شدة القيام" رواه البيهقي بإسناد صحيح.

2) **Imam Fakhrud-Din al Zayla’i** (d. 743 AH) authenticated the chain of transmission for al-Bayhaqi’s narration in his *Tabyin al Haqa’iq*⁶² as follows:

⁶⁰ Vol.4/p. 32, printed with Fath al-Aziz of al-Rafi’i and Talkhis al-Habir of Ibn Hajar al-Asqalani

⁶¹ Printed by Muassasa al-Risala, 2 volumes, Beirut, 1st edn, 1997CE/1418 AH

⁶² 1/178, printed by Dar al-Kutub al Islami, Cairo, 1313 AH

وَالثَّانِي فِي عِدَدِ رَكَعَاتِهَا وَهِيَ عِشْرُونَ رَكْعَةً وَعِنْدَ مَالِكٍ سِتٌّ وَثَلَاثُونَ رَكْعَةً وَاجْتَجَّ عَلَى ذَلِكَ بَعْمَلِ أَهْلِ الْمَدِينَةِ وَلَنَا مَا رَوَى الْبَيْهَقِيُّ بِإِسْنَادٍ صَحِيحٍ أَنَّهُمْ كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ بِعِشْرِينَ رَكْعَةً وَعَلَى عَهْدِ عُثْمَانَ وَعَلِيٍّ مِثْلَهُ فَصَارَ إِجْمَاعًا وَمَا رَوَاهُ مَالِكٌ غَيْرُ مَشْهُورٍ وَهُوَ مَحْمُولٌ عَلَى أَنَّهُمْ كَانُوا يُصَلُّونَ بَيْنَ كُلِّ تَرْوِيحَتَيْنِ مَقْدَارَ تَرْوِيحَةٍ فُرَادَى كَمَا هُوَ مَذْهَبُ أَهْلِ الْمَدِينَةِ عَلَى مَا يَأْتِي بَيَانُهُ إِنْ شَاءَ اللَّهُ تَعَالَى

3) **Imam Taqiud-Din al-Subki** (d. 756 AH) also authenticated the sanad as found in al-Bayhaqi's Ma'rifatus Sunan. Al-Suyuti quoted from al-Subki's Sharh al-Minhaj while discussing this issue of the rak'ats of Taraweeh in his his *al-Masabih fi Salat al Taraweeh*:

وَقَالَ السُّبْكِيُّ فِي شَرْحِ الْمَنَاجِ: أَعْلَمُ أَنَّهُ لَمْ يَنْقُلْ كَمْ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ اللَّيَالِي هَلْ هُوَ عَشْرُونَ أَوْ أَقَلُّ قَالَ وَمَذْهَبُنَا أَنَّ التَّرَاوِيحَ عَشْرُونَ رَكْعَةً لَمَّا رَوَى الْبَيْهَقِيُّ وَغَيْرُهُ بِإِسْنَادٍ صَحِيحٍ عَنِ السَّائِبِ بْنِ يَزِيدٍ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا نَقُومُ عَلَى عَهْدِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ بِعِشْرِينَ رَكْعَةً وَالْوُتْرُ هَكَذَا ذَكَرَهُ الْمُصَنِّفُ وَاسْتَدَلَّ بِهِ

4) The Shafi'i Hafiz, **Ibn al-Mulaqqin** (d. 804 AH) in his *al-Badr al-Munir*⁶³ also declared the sanad recorded by al-Bayhaqi to be Sahih as follows:

وَرَوَى الْبَيْهَقِيُّ^(٩) بِإِسْنَادٍ صَحِيحٍ عَنْ عُمَرَ «أَنَّ النَّاسَ كَانُوا يَقُومُونَ عَلَى (عَهْدِهِ)^(١٠) بِعِشْرِينَ رَكْعَةً».

The five editors of this work ascribed this narration from al-Bayhaqi to his al-Sunan al-Kubra (2/496) by saying under footnote no. 9:

(٩) «السنن الكبرى» (٢/٤٩٦).

5) The Shafi'ite Hafiz, **Waliud-Din al-Iraqi** (d. 826 AH), in his *Tarhil Tathrib fi Sharhil Taqrib*⁶⁴ also authenticated al-Bayhaqi's sanad by saying:

وَفِي سُنَنِ الْبَيْهَقِيِّ بِإِسْنَادٍ صَحِيحٍ عَنْ السَّائِبِ بْنِ يَزِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فِي شَهْرِ رَمَضَانَ بِعِشْرِينَ رَكْعَةً. وَرَوَى مَالِكٌ فِي الْمَوْطَأِ عَنْ يَزِيدَ بْنِ رُوْمَانَ قَالَ كَانَ النَّاسُ يَقُومُونَ فِي زَمَنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ بِثَلَاثٍ وَعِشْرِينَ رَكْعَةً

A few lines later, al-Iraqi mentioned the earlier Imams who advocated 20 rak'ats of Taraweeh as follows:

وَبِهَذَا أَخَذَ أَبُو حَنِيفَةَ وَالثَّوْرِيُّ وَالشَّافِعِيُّ وَأَحْمَدُ وَالْجُمْهُورُ وَرَوَاهُ ابْنُ أَبِي شَيْبَةَ فِي مُصَنَّفِهِ عَنْ عُمَرَ وَعَلِيٍّ وَأَبِي وَشَكِيلِ بْنِ شَكِيلٍ وَابْنِ أَبِي ثَلَيْجَةَ وَالْحَارِثُ الْهَمْدَانِيُّ وَأَبِي الْبَخْتَرِيِّ قَالَ ابْنُ عَبْدِ الْبَرِّ وَهُوَ قَوْلُ جُمْهُورِ الْعُلَمَاءِ وَهُوَ الْإِخْتِيَارُ عِنْدَنَا انْتَهَى وَعَدُّوْا مَا وَقَعَ فِي زَمَنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ كَالْإِجْمَاعِ

⁶³ 4/350

⁶⁴ 2/365, this Sharh also has the views of his father, Shaykh Zaynud-Din al-Iraqi mentioned within it also

From the above one can deduce that the Imams like: Abu Hanifa, Sufyan al-Thawri, al-Shafi'i, Ahmed ibn Hanbal and the Jumhur (majority) of Ulama according to Ibn Abdal Barr al-Maliki (d. 463 AH) were upon 20 rak'ats Taraweeh and this was like an agreement (kal-Ijma).

Indeed, Waliud-Din al Iraqi mentioned that his father would also pray 20 Rak'ats of Taraweeh then 16 rak'ats later on.⁶⁵

وَلَمَّا وَلِيَ وَالِدِي رَحِمَهُ اللَّهُ إِمَامَةَ مَسْجِدِ الْمَدِينَةِ أَحْيَا سُنَّتَهُمُ الْقَدِيمَةَ فِي ذَلِكَ مَعَ مَرَاغَاةٍ مَا عَلَيْهِ الْأَكْثَرُ فَكَانَ يُصَلِّي
الْتَّرَاوِيحَ أَوَّلَ اللَّيْلِ بِعِشْرِينَ رَكْعَةً عَلَى الْمُعْتَادِ ثُمَّ يَقُومُ آخِرَ اللَّيْلِ فِي الْمَسْجِدِ بِسِتِّ عَشْرَةَ رَكْعَةً فَيُخْتِمُ فِي الْجَمَاعَةِ فِي
شَهْرِ رَمَضَانَ خَتْمَتَيْنِ وَاسْتَمَرَّ عَلَى ذَلِكَ عَمَلُ أَهْلِ الْمَدِينَةِ بَعْدَهُ فَهُمْ عَلَيْهِ إِلَى الْآنَ

The Shafi'i commentator of Sahih al-Bukhari, known as Imam al-Qastallani (d. 923 AH) has also mentioned that the sanad in Sunan al-Bayhaqi is Sahih by quoting in line with al-Hafiz Waliud-Din al-Iraqi as follows in his Irshad al-Sari:⁶⁶

فيه أن فعلها فرادى أفضل من التجميع (وكان الناس يقومون أوله) ولم يذكر في هذا الحديث عدد الركعات التي كان يصلي بها النبي والمعهود وهو الذي عليه الجمهور وأنه عشرون ركعة بعشر تسليمات وذلك خمس ترويعات كل ترويعة أربع ركعات بتسليمتين غير الترويعات الثلاث ركعات وفي سنن البيهقي بإسناد صحيح كما قال ابن العراقي في شرح التقريب عن السائب بن يزيد رضي الله عنه قال كانوا يقومون على عهد عمر بن الخطاب رضي الله عنه في شهر رمضان بعشرين ركعة وروى مالك في الموطأ عن يزيد بن رومان قال كان الناس يقومون في زمن عمر رضي الله عنه بثلاث وعشرين وفي رواية بإحدى عشرة وجمع البيهقي بينهما بأنهم كانوا يقومون بإحدى عشرة ثم قاموا بعشرين وأتروا بثلاث وقد عدوا ما وقع في زمن عمر رضي الله عنه كالأجاء وفي مصنف

6) Imam Badrud-Din al-Ayni al-Hanafi (d. 855 AH) in his *al-Binaya fi Sharh al-Hidaya*⁶⁷ also clarified that 20 rak'ats is the Madhhab of the Hanafis, as well as being the view of Imams: al-Shafi'i, Ahmed ibn Hanbal and the view of the majority according to a certain al-

⁶⁵ This was also affirmed by al-Sakhawi. Imam Nurud-Din al-Samhudi (d. 911 AH) mentioned in his *Khulasataul Wafa bi-akhbar Dar al-Mustafa* (1/31) that in his time the people of Madina prayed 20 rak'ats Taraweeh at the beginning of the night followed by 16 rak'ats in the last part of it as follows:

وأهل المدينة اليوم يقومون بعشرين ركعة أول الليل وبسطة عشر آخره

⁶⁶ 3/426, printed with Imam al-Nawawi's Sharh on Sahih Muslim on the margins by Bulaq press, Egypt, 1304 AH

⁶⁷ Vol. 1/659, Dar al-Fikr edition

Qadi⁶⁸. He also mentioned Imam Malik's view for 9 Tarweehat which equates to 36 Rak'ats (viz. 20 Rak'ats Taraweeh+16 rak'ats of individual nafl during the rest period):

(كل تروية بتسليمتين) فيصير الجملة عشرين ركعة وهو مذهبنا ، وبه قال الشافعي وأحمد ، ونقله القاضي عن جمهور العلماء ، وحكي أن الأسود بن يزيد كان يقوم بأربعين ركعة بليلة ، وعند مالك « رح » تسع ترويات بستة وثلاثين ركعة غير الوتر ، واحتج

٦٥٩

In his *al-Binaya* (1/660), al-Ayni also authenticated al-Bayhaqi's sanad as found in his *al-Sunan al-Kubra* as well as quoting from Ibn Qudama al-Maqdisi al-Hanbali's *al-Mughni* that 20 rak'ats was like an Ijma (an agreement):

على ذلك بعمل أهل المدينة ، واحتج الأصحاب الشافعية بمذهبهم بما رواه البيهقي بإسناد صحيح عن السائب بن يزيد الصحابي قال كانوا يقومون على عهد عمر رضي الله عنه بعشرين ركعة ، وعلى عهد عثمان وعلي رضي الله عنهما مثله . وفي المغني عن علي رضي الله عنه أنه أمر رجلاً أن يصلي بهم في رمضان بعشرين ركعة قال وهذا كالإجماع .

فإن قلت قال في الموطأ عن يزيد بن رومان قال كان الناس في زمان عمر رضي الله عنه يقومون في رمضان بثلاث وعشرين ركعة . قلت قال البيهقي والثلاث من الوتر ويزيد لم يدرك عمر رضي الله عنه فيكون منقطعاً والجواب عما قاله مالك أن أهل مكة كانوا يطوفون بين كل تروية ويصلون ركعتي الطواف ولا يطوفون بعد التروية الخامسة ، فأراد أهل المدينة بما وانهم فجعلوا مكان كل طواف أربع ركعات فزادوا ستة عشر ركعة وما كان عليه أصحاب رسول الله ﷺ أحق وأولى أن يتبع ، قيل من أراد أن يعمل بقول مالك ينبغي له أن يفعل كما قال أبو حنيفة رضي الله عنه يصلي عشرين ركعة بجماعة كما هو السنة ويصلي الباقي فرادى كأنه ليس من التراويح بل هو نقل مبتدأ إذ الجماعة فيه مكروهة .

Furthermore, in his *Sharh on Sahih al-Bukhari* known as *Umdatul Qari* (7/177), Imam al-Ayni repeated the above in similar style by saying:

الثاني أن عددها عشرون ركعة وبه قال الشافعي وأحمد ونقله القاضي عن جمهور العلماء وحكي أن الأسود بن يزيد كان يقوم بأربعين ركعة ويوتر بسبع وعند مالك ستة وثلاثون ركعة غير الوتر واحتج على ذلك بعمل أهل المدينة واحتج أصحابنا والشافعية والحنابلة بما رواه البيهقي بإسناد صحيح عن السائب بن يزيد الصحابي قال كانوا يقومون على عهد عمر رضي الله تعالى عنه بعشرين ركعة وعلى عهد عثمان وعلي رضي الله تعالى عنهما مثله وفي المغني عن علي أنه أمر رجلاً أن يصلي بهم في رمضان بعشرين ركعة قال وهذا كالإجماع

⁶⁸ It seems to be Qadi Iyad, as this is what we quoted al-Nawawi saying from his *Majmu Sharh al-Muhadhdhab*

Al-Ayni affirmed not only the authenticity of al-Bayhaqi's sanad (as in his Sunan al-Kubra) but also the point that it was used as evidence by, "Our companions (Hanafi's), Shafi'is and Hanbali's."

7) The Shafi'i Imam, **Jalalud-Din al-Suyuti (d. 911 AH)** also authenticated al-Bayhaqi's sanad in his *al-Masabih fi Salat al-Taraweeh*:⁶⁹

وفي سنن البيهقي وغيره بإسناد صحيح عن السائب بن يزيد الصحابي قال كانوا يقومون على عهد عمر بن الخطاب في شهر رمضان بعشرين ركعة

8) Shaykh **Zakariyya al-Ansari (d. 926 AH)**. In his *Fath al-Wahhab bi-Minhaj al-Tullab*,⁷⁰ he not only affirmed 20 rak'ats but also declared one of al-Bayhaqi's chains of transmission to be Sahih as follows:

(وتراويح وقت وتر) وهي عشرون ركعة بعشر تسليمات في كل ليلة من رمضان. روى الشيخان أنه صلى الله عليه وسلم خرج من جوف الليل ليالي من رمضان وصلى في المسجد، وصلى الناس بصلاته فيها وتكاثروا فلم يخرج لهم في الرابعة. وقال لهم صبيحتهم: خشيت أن تفرض عليكم صلاة الليل فتعجزوا عنها. وروى البيهقي بإسناد صحيح أنهم كانوا يقومون على عهد عمر بن الخطاب رضي الله عنه في شهر رمضان بعشرين ركعة. وروى مالك في الموطأ بثلاث وعشرين وجمع البيهقي بينهما بأنهم كانوا يوترون بثلاثة وسميت كل أربع منها ترويجة لأنهم كانوا يتروحون عقبها أي يستريحون، ولو صلى أربعاً بتسليمة لم يصح لأنها بمشروعية الجماعة فيها أشبهت الفريضة فلا تغير عما ورد وذكر وقتها من زيادتي

Shaykh Zakariyya al-Ansari also authenticated it in his *Asna al-Matalib fi Sharh Rawd al-Talib*⁷¹ as follows:

رَوَاهُ الْبَيْهَقِيُّ وَرَوَى أَيْضًا هُوَ وَغَيْرُهُ بِإِسْنَادٍ صَحِيحٍ أَنَّهُمْ كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فِي شَهْرِ رَمَضَانَ بِعِشْرِينَ رَكْعَةً وَرَوَى مَالِكٌ فِي الْمَوْطَأِ بِثَلَاثٍ وَعِشْرِينَ

9) The Hanafi faqih known as **Ibrahim al-Halabi (d. 956 AH)** has mentioned in his *Ghunyatul Mutamalli*⁷² which is famously known as "Kabiri" the following:

تنبيه: علم من هذه المسألة أن التراويح عندنا عشرون ركعة بعشر تسليمات وهو مذهب الجمهور، وعند مالك ست وثلاثون ركعة احتجاجاً بعمل أهل المدينة؛ وللجمهور ما رواه البيهقي بإسناد صحيح عن السائب بن يزيد قال: كانوا يقومون على عهد عمر بعشرين ركعة وعلى عهد عثمان وعلي مثله، وفي الموطأ عن يزيد بن رومان قال: كان الناس في عهد عمر يقومون في رمضان بثلاث وعشرين ركعة، وفي المغني عن علي أنه أمر رجلاً أني يصلي بهم في رمضان بعشرين ركعة، قال وهذا كالإجماع، قال البيهقي: والثلاث في حديث ابن رومان هي الوتر ولكنه لم يدرك عمر فيكون منقطعاً وهو حجة عندنا وعند مالك

⁶⁹ Printed as part of his *al-Hawi lil-Fatawi* (1/387)

⁷⁰ 1/68

⁷¹ 1/201, Darul Kutub Ilmiyya, Beirut, 1st edn, 2000 CE

⁷² P. 388

Hence, Imam al-Halabi declared al-Bayhaqi's sanad as found in his al-Sunan al-Kubra to be Sahih.

10) The Shafi'i faqih, **Khatib al-Shirbini** (d. 977 AH) in his Mughni al-Muhtaj⁷³ declared al-Bayhaqi's sanad to be Sahih in affirmation of 20 rak'ats as follows:

وهي **عشرون ركعة** بعشر تسليمات في كل ليلة من رمضان لما روى البيهقي بإسناد صحيح أنهم كانوا يقومون على عهد عمر بن الخطاب رضي الله تعالى عنه في شهر رمضان بعشرين ركعة وروى مالك في الموطأ بثلاث وعشرين

11) The Hanafi Imam, **Ali al-Qari** (d. 1014 AH) also authenticated al-Bayhaqi's sanad in his *Sharh al-Nuqayah* (1/250) as follows:

لما روى البيهقي بإسناد صحيح: «أنهم كانوا يقيمون على عهد عمر بعشرين ركعة، وعلى عهد عثمان وعلي رضي الله عنهم». وعند مالك: «ست وثلاثون». وجمع بين قوله وقول غيره: بأن عشرين كانت أول الليل، وست عشر آخره، كما عليه عمل أهل المدينة.

Ali al-Qari also mentioned that Imam Malik held the view for 36 rak'ats. In addition, he mentioned in his *Mirqat al-Mafatih* (1/227) that 20 rak'ats was established in Umar ibn al-Khattab's time (ra) and he mentioned the variant from al-Bayhaqi's Ma'rifatus Sunan:

نعم ثبت العشرون من زمن عمر ففي الموطأ عن يزيد بن رومان قال كان الناس يقومون في زمن عمر بن الخطاب بثلاث وعشرين ركعة وروى البيهقي في المعرفة عن السائب بن يزيد قال كنا نقوم في زمن عمر بن الخطاب بعشرين ركعة والوتر قال النووي في الخلاصة إسناده صحيح

Shaykh Ali al-Qari claimed that its chain of transmission was declared Sahih by Imam al-Nawawi in his al-Khulasa, but what is correct is that al-Nawawi authenticated the wording as found in al-Bayhaqi's al-Sunan al-Kubra and not the Ma'rifatus Sunan of the same al-Bayhaqi.

12) The Hanafi Hafiz of Hadith, Imam **Muhammad Murtada al-Zabidi** (d. 1205 AH) has also declared al-Bayhaqi's sanad to be Sahih in his monumental commentary to Imam al-Ghazali's Ihya Ulum ud-Din known as Ithafus-Sadatut-Muttaqin (3/415) as follows:

فالمصلي يستريح بعدها اه (وهي عشرون ركعة) بعشر تسليمات (وكيفيتها مشهورة) قال النووي فلو صلى أربعاً بتسليم لم يصح ذكره القاضي حسنين في الفتاوى لانه خلاف المشروع وينوي التراويح أو قيام رمضان ولا يصح بنيسة مطلقة بل ينوي ركعتين من التراويح في كل تسليم اه وقد روى البيهقي بإسناد صحيح أنهم كانوا يقومون على عهد عمر بعشرين ركعة وعلى عهد عثمان وعلي بمثلها فصارت إجماعاً

⁷³ 1/226, Dar al Fikr, Beirut

Note also that Imam Zabidi also mentioned in the same work (3/422) the following point which establishes that the Ijma (agreement) that was reached in Umar's time (ra) – meaning upon 20 rak'ats of Taraweeh was held by the likes of major **Imams like Abu Hanifa, al-Nawawi, al-Shafi'i, Ahmed (ibn Hanbal), the majority, and preferred choice of Ibn Abdal Barr.** Al-Zabidi also gave the names of those who transmitted for 20 rak'ats from the Musannaf of ibn Abi Shayba:

ما فعله عمر وأجمع عليه الصحابة في عصره أولى بالاتباع اهـ وبالاجماع الذي وقع في زمن عمر أخذ أبو حنيفة والنووي والشافعي وأحمد والجمهور واختاره ابن عبد البر ورواه ابن أبي شيبة في مصنفه عن عمرو بن علي وأبي ابن كعب وشكيل بن شكل وأبي الجعفي وابن أبي مليكة والحرث الهمداني في التاسعة قال الشيخ الأكبر

13) **Shaykh Sulayman al-Bujayrmi al-Shafi'i** (d. 1221 AH) in his notes (Hashiyya) to Sharh Minhaj al-Tullab⁷⁴ declared al-Bayhaqi's sanad to be Sahih:

وَرَوَى الْبَيْهَقِيُّ بِإِسْنَادٍ صَحِيحٍ أَنَّهُمْ كَانُوا يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فِي شَهْرِ رَمَضَانَ بِعِشْرِينَ رَكْعَةً، وَرَوَى مَالِكٌ فِي الْمَوْطِ بِثَلَاثٍ وَعِشْرِينَ

14) The Shafi'i Mufti, **Shaykh Abu Bakr al Dimyati** (d. 1310 AH) in his Iyanatul Talibin⁷⁵ also declared al-Bayhaqi's sanad to be Sahih

وَرَوَى الْبَيْهَقِيُّ بِإِسْنَادٍ صَحِيحٍ أَنَّهُمْ يَقُومُونَ عَلَى عَهْدِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فِي شَهْرِ رَمَضَانَ بِعِشْرِينَ رَكْعَةً

16) **Shaykh Muhammad Ali al-Nimawi** (d. 1322 AH) declared al-Bayhaqi's sanad from his al-Sunan al-Kubra to be Sahih in his Athar al-Sunan (p. 251), and he also mentioned the alternate version from al-Bayhaqi's Ma'rifatsu Sunan with its authentication by Imam Taqiud-Din al-Subki (in his Sharh al-Minhaj) and Imam Ali al-Qari (in his Sharh Muwatta Muhammad).

SOME SALAFI SCHOLARS WHO AUTHENTICATED AL-BAYHAQI'S SANAD:

1) **Abdar Rahman al-Muallimi al-Yamani**⁷⁶ (d. 1386 AH)

Abdar Rahman al-Muallimi has done some justice by declaring the sanad of al-Bayhaqi's al-

⁷⁴ 1/370, Maktaba Islamiyya, Diyarbakr, Turkey

⁷⁵ 1/265, Dar al Fikr, Beirut

⁷⁶ Al-Muallimi was one of the chief editors of classical texts at the famous Hanafi publishing and research center known as Da'iratul Ma'arif in Hyderabad, India. He is also a reference to his admirers for his reply to his contemporary, Shaykh Muhammad Zahid al-Kawthari (d. 1371 AH)

Sunan al-Kubra to be Sahih in his *Kitab Qiyam Ramadan*.⁷⁷

2) The late “Salafi” opponent to al-Albani, known as **Isma’il al-Ansari** (d. 1996/1417 AH) wrote a number of refutations on the former, and one such work is connected to the rak’ats of Taraweeh. In his *Tashih Hadith Salatil Taraweeh Ishrin rak’a wal radd ala al-Albani fi Tad’ifihi*,⁷⁸ he mentioned the narration for 20 rak’ats in the time of Umar (ra) as mentioned in al-Sunan al-Kubra of al-Bayhaqi, and noted that it was declared to be Sahih by Imams: al-Nawawi in his al-Khulasa and al-Majmu with agreement by al-Zayla’i (author of Nasb al-Ra’ya), Taqiud-Din al-Subki in his Sharh al-Minhaj, Ibn al-Iraqi in his Tarhil Tathreeb, al-Ayni in his Umdatul Qari, al-Suyuti in his al-Masabih, Ali al-Qari in his Sharh on Muwatta and al-Nimawi in his Athar al-Sunan.

3) The late Damascene based advocate of the “Salafis” known as **Abdal Qadir al-Arna’ut** (d. 2004/1425 AH) has also declared the narration from al-Bayhaqi’s al-Sunan al-Kubra to be Sahih in his editing of the *Jami al-Usul fi ahadith al-Rasul*⁷⁹ of Imam Ibn al Athir al-Jazari (d. 606 AH). Scan of the relevant portion:

أقول : لكن جاء الحديث من طريق آخر موصول صحيح ، رواه البيهقي في السنن الكبرى ٤٦٩/٢ عن السائب بن يزيد قال : كانوا يقومون على عهد عمر بن الخطاب رضي الله عنه في شهر رمضان بعشرين ركعة ، قال : وكانوا يقرؤون بالمئين ، وكانوا يتوكؤون على عصيم في =

- ١٢٣ -

= عهد عثمان بن عفان رضي الله عنه من شدة القيام ، وإسناده صحيح ، صححه غير واحد من العلماء ، منهم الامام النووي في المجموع ٣٢/٤ قال : واحتج أصحابنا (يعني الشافعية) بما رواه البيهقي وغيره بالاسناد الصحيح عن السائب بن يزيد الصحابي رضي الله عنه ... فذكره ،

4) The late Saudi writer known as **Abdullah al-Duwaish** (d. 1407 AH) wrote two works in discreditation of al-Albani’s weakening some authentic narrations and his authentication of some apparently weak narrations.

In the former work entitled: *Tanbih al-Qari li-taqwiyya ma du’afuhu al-Albani* (p. 47-48), al-Duwaish refuted al-Albani’s weakening of the narration for 20 rak’ats as in al-Sunan al-Kubra of al-Bayhaqi as follows:

ومنها ما رواه البيهقي في السنن الكبرى ج ٢ ص 496 حيث قال أخبرنا أبو عبد الله الحسين بن محمد بن الحسين بن فنجويه الدينوري بالدامغان ثنا أحمد ابن محمد بن إسحاق السني أنبأنا عبد الله بن محمد بن عبد العزيز البغوي ثنا علي

⁷⁷ See p. 57, Maktaba al-Makkiyya, 1st edn, Makka, 1997

⁷⁸ See p. 7, Maktaba al-Imam al-Shafi’i, Riyadh, 2nd edn, 1988

⁷⁹ 6/123-124

بن الجعد أنبا ابن أبي ذئب عن يزيد بن خصفة عن السائب بن يزيد قال : كانوا يقومون على عهد عمر بن الخطاب رضي الله عنه في شهر رمضان بعشرين ركعة . وهذا إسناد رجاله ثقات أما الحسين بن محمد فقد ذكره الذهبي في تذكرة الحفاظ في ترجمة تمام الحافظ الجزء الثالث ص 1057 . وقال ابن العماد في شذرات الذهب الجزء الثالث ص 300 : كان ثقة مصنفًا . أما ابن السني فهو صاحب كتاب اليوم والليلة إمام مشهور والبغوي قال عنه الدارقطني : هو ثقة . وبقية رواته رواة الصحيح .

It may be seen from the above that al-Duwaish declared all the sub-narrators to be Thiqa (trustworthy) and also showed that the narrator known as Abu Abdullah al-Hussain al-Dinawari was declared to be Thiqa by Ibn al-Imad in his Shadharat al-Dhahab.

5) **Hamud al-Tuwayjiri** (d. 1992) who was also a well-known Saudi “Salafi” writer has also declared Imam al-Bayhaqi’s isnad to be Sahih in his *al-Radd alal Kātib al-Maftun* (p. 132)

6) The Egyptian “Salafi” writer, **Mustafa al-Adawi** has already been quoted as authenticating not only the narration mentioning 20 rak’ats in Umar’s (ra) time as recorded in the Musnad of Ali ibn Ja’d in his *Bahth fi adad rak’at qiyam al-layl*, but also some of the reports from the Tabi’in also.

7) Note, al-Albani was also refuted by another Salafi from Saudi Arabia known as **Ahmed an-Najmi** (d. 2008). See his Ta’sis al Ahkam (2/241-256). Quoted here - <https://www.sahab.net/forums/index.php?app=forums&module=forums&controller=topic&id=138590>

THE NARRATION FROM UBAYY IBN KA’B (ra) AS RECORDED IN THE MUSNAD OF AHMED IBN MANI AND AL-MUKHTARA OF DIYA AL-MAQDISI AL- HANBALI

House of Verification

The Musnad of Ahmed ibn Mani has not been printed to date, and its isnād is nevertheless known since the Hanbali Shaykh, Diya al-Maqdisi (d. 643 AH) has transmitted it with his own sanad going back via Ibn Mani in his al-Mukhtara⁸⁰ as follows:

1161 أخبرنا أبو عبد الله محمود بن أحمد بن عبد الرحمن الثقفي بأصبهان أن سعيد بن أبي الرجاء الصيرفي أخبرهم قراءة عليه أنا عبد الواحد بن أحمد البقال أنا عبيد الله بن يعقوب بن إسحاق أنا جدي إسحاق بن إبراهيم بن محمد بن جميل أنا أحمد بن منيع أنا الحسن بن موسى نا أبو جعفر الرازي عن الربيع بن أنس عن أبي العالبيه عن أبي بن كعب أن عمر أمر أبيا أن يصلي بالناس في رمضان فقال إن الناس يصومون النهار ولا يحسنون أن (يقرأوا) فلو قرأت القرآن عليهم بالليل فقال يا أمير المؤمنين هذا (شيء) لم يكن فقال قد علمت ولكنه أحسن فصلى بهم عشرين ركعة (إسناده حسن)

⁸⁰ 3/367, no. 1161 with the tahqiq of Dr Abdal Malik Dahish

Thus the sanad from Ibn Mani is:

Al-Hasan ibn Musa – Abu Ja'far al-Razi – al-Rabi' ibn Anas – Abul Aliyya from Ubayy ibn Ka'b (radiallahu anhu):

The text states: "Umar (radiallahu anhu) ordered Ubayy to lead the people in prayer at night in Ramadan, saying, 'The people fast during the day and can not recite (the Qur'an) well, so will you recite the Qur'an for them at night? He said, 'O commander of the believers, this thing was not done before.' He said: 'I know, but it is better (ahsan)', (Ubayy) led them (the Companion's) for 20 rak'ats."

The narration was Sahih to Diya al-Maqdisi and the contemporary editor of his al-Mukhtara (3/367, no. 1161) known as **Dr Abdal Malik Dahish** said its isnad is Hasan.

MUHAMMAD IBN YUSUF AND HIS CONTRADICTION WORDINGS FOR THE RAK'ATS OF TARAWIH

Muhammad ibn Yusuf reported it in 3 ways as summarised below:

Imam Malik (in al-Muwatta), Isma'il ibn Ja'far (in his Ahadith), Abdal Aziz ibn Muhammad (in Sunan Sa'eed ibn Mansur) and Yahya al-Qattan (as in Tarikh Madina of Ibn Shabba and Musannaf ibn Abi Shayba) – who all reported it as 11 rak'ats from Muhammad ibn Yusuf

Wording in the Muwatta:

Yahya related to me from Malik from Muhammad ibn Yusuf that as-Sa'ib ibn Yazid said, "Umar ibn al-Khattab ordered Ubayy ibn Kab and Tamim ad-Dari to watch the night in prayer with the people for eleven rak'ahs. The reciter of the Qur'an would recite the Mi'in (a group of medium-sized suras) until we would be leaning on our staffs from having stood so long in prayer. And we would not leave until the approach of dawn."

Muhammad Ibn Ishaq – who reported it as 13 rak'ats (as in Qiyam al-Layl of Ibn Nasr al-Marwazi and Fawa'id Abi Bakr al-Naysaburi) from Muhammad ibn Yusuf

Dawud ibn Qays and other than him – who reported it as 21 rak'ats (as in Musannaf Abdar Razzaq) from Muhammad ibn Yusuf

Wording in Musannaf of Abdar Razzaq (4/260) is as follows:

7730 عبد الرزاق عن داود بن قيس وغيره عن محمد بن يوسف عن السائب بن يزيد أن عمر جمع الناس في رمضان على أبي بن كعب وعلى تميم الداري على إحدى وعشرين ركعة يقرأون باليمن وينصرفون عند فروع الفجر

Abdar Razzaq (no. 7730) from Dawud ibn Qays and other than him from Muhammad ibn Yusuf from al-Saa'ib ibn Yazid (ra) that Umar (ra) gathered the people in Ramadan (to pray behind) Ubayy ibn Ka'b and Tamim al-Dari for 21 rak'ats, reciting some 200 verses (per rak'at) then leaving before the rising of fajr.

Hence, Muhammad ibn Yusuf narrated it in 3 different wordings: 11, 13 and 21 rak'ats.

The narrations from Muhammad ibn Yusuf with his wording for 11 and 13 are likely to be errors in his transmission, while that for 21 is more in line with what Yazid ibn Khusayfa transmitted from as-Sa'ib ibn Yazid, with independent support from Abdur Rahman Ibn Abi Dhubab also narrating from as-Sa'ib ibn Yazid as found in the Musannaf Abdar Razzaq (no. 7733) with a weak sanad:

7733 - عَنِ الْأَسْمَعِيِّ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: «كُنَّا نَتَصَرَّفُ مِنَ الْقِيَامِ عَلَى عَهْدِ عُمَرَ، وَقَدْ دَنَا فُرُوعُ الْفَجْرِ، وَكَانَ الْقِيَامُ عَلَى عَهْدِ عُمَرَ ثَلَاثَةً وَعِشْرِينَ رَكْعَةً»

What is narrated from Ubayy ibn Ka'b (ra) as found in the Musnad Ibn Mani and via his route in al-Mukhtara of Diya al-Maqdisi also support the narration of Yazid ibn Khusayfa for 20 rak'ats.

The fact that Muhammad ibn Yusuf's wording is an error was declared to be so by the foremost expert on the Muwatta of Imam Malik in his time, namely, **al-Hafiz Abu Umar ibn Abd al-Barr al-Maliki** (d. 463 AH).

Ibn Abdal Barr said in his al-Istidhkar:

وهذا كله يشهد بأن الرواية بإحدى عشرة ركعة وهم وغلط وأن الصحيح ثلاث وعشرون وإحدى وعشرون ركعة

"And all this testifies that the narration for 11 rak'ats is an erroneous mistake (wahn wa ghalat) and that the authentic (Sahih) is 23 and 21 rak'ats."

Note also, that Imam Malik did not act upon Muhammad ibn Yusuf's narration for 11 rak'ats, nor did Imam al-Shafi'i who also transmitted the Muwatta from Imam Malik directly.

In the Maliki Fiqh work, which comprises many of the famous Fatwa's of Imam Malik ibn Anas with chains of transmission (Asanid) known as *al-Mudawwana al-Kubra*⁸¹, compiled by Qadi Sahnun (d. 240 AH), the official view of Imam Malik's Madhhab is written as follows:

"Ibn al-Qasim said, 'The Rak'ats (of Taraweeh) with Witr are thirty nine, thirty six rak'ats and three witr .'

⁸¹ See vol.1/p. 222

The Shafi'i Imam, al-Nawawi, said in his voluminous work known as *al-Majmu Sharh al-Muhadhdhab* (4/32)⁸² (comments in brackets are mine):

“Our Madhhab (Shafi'i school) it is 20 Rak'ats with ten salams (meaning the salams after every two Rak'ats) besides the Witr, and that is 5 Tarweehat and a Tarweeha is 4 Rak'ats with two tasleems (meaning after every 2 Rak'ats there is a salam to the right and left side), this is our Madhhab, and it is also the saying of Abu Hanifah and his Companions, Ahmed (ibn Hanbal), Dawud (ibn Ali al-Zahiri) and other than them, and it has been transmitted by al-Qadi Iyad (a Maliki Imam) from the majority of the scholars...”

PROOF THAT MUHAMMAD IBN YUSUF ADMITTED HE NARRATED IT AS 11 AND 21 RAK'ATS AS REPORTED IN THE FAWA'ID OF IMAM ABU BAKR AL-NAYSABURI (d. 324 AH)

Manuscript details for the Fawa'id of al-Naysaburi:

مصدر المخطوط: مجاميع المدرسة العمرية، الموجودة في المكتبة الظاهرية

رقم المجموع: 3755 عام [مجاميع 18]

رقم المخطوط في المجموع: 11

عدد أوراق المخطوط: 20 (134 – 153)

COLOUR IMAGE OF THE ACTUAL PAGE

(Note the writing on the two margins):

⁸² *Al-Majmu Sharh al-Muhadhdhab* of al-Nawawi, printed with *Fath al-Aziz* of al-Rafi'i (d. 623 AH) in the middle section and *Talkhees al-Habeer fi Takhreej Ahadith al-Rafi'i al-Kabeer* of al-Hafiz ibn Hajar al-Asqalani (d. 852 AH) in the footnotes; printed by Idara al-Taba'til-Muniriyya, Cairo, no date given



Text typed up based on the above manuscript:

حدثنا يوسف بن سعيد، ثنا حجاج، عن ابن جريج، حدثني إسماعيل بن أمية أن محمد بن يوسف ابن أخت السائب بن يزيد، أخبره أن السائب بن يزيد أخبره قال: جمع عمر بن الخطاب الناس على أبي بن كعب، وتميم الداري، فكانا يقومان بمائة في ركعة فما ينصرف حتى نرى أو نشك في شروع الفجر قال فكنا نقوم بأحد عشر قلت أو واحد وعشرين، قال: لقد سمع ذلك من السائب بن يزيد - ابن خصيفة، فسألت يزيد بن خصيفة، فقال: حسبت أن السائب قال أحد وعشرين، قال محمد: أو قلت لإحدى وعشرين، قال أبو بكر: هذا حديث حسن لو كان عند علي بن المديني لفرح به إلا أنه قال: ابن أخت السائب.

Translation from the Fawa'id of Abu Bakr al-Naysaburi (d. 324 AH):

[Imam Abu Bakr al-Naysaburi said]:

Yusuf ibn Sa'eed narrated to us, Hajjaj narrated to us from Ibn Jurayj (who said that) Isma'il Ibn Umayya narrated to me that Muhammad ibn Yusuf, the son of al-Sa'ib ibn Yazid's sister informed him that al-Sa'ib ibn Yazid informed him by saying:

"Umar ibn al-Khattab gathered the people [to pray] behind Ubayy ibn Ka'b and Tamim al-Dari. They would stand [to recite] a hundred verses in a rak'ah and would not depart until we would know or have doubt as to whether the dawn (Fajr) had begun.' He (al-Sa'ib) said, 'we would stand for eleven (rak'ats) of prayer.'"

I (Isma'il ibn Umayya) said, 'or twenty-one (rak'ats)?' (Muhammad ibn Yusuf) said, 'The one who heard that from al-Sa'ib ibn Yazid was Ibn Khusayfa.' So I (Isma'il ibn Umayya) questioned Yazid ibn Khusayfa, to which he replied, 'I thought al-Sa'ib (ibn Yazid) said, 'Twenty-one (rak'ats).'' Muhammad (ibn Yusuf) said, 'or I said, "Twenty-one (rak'ats).'"

Abu Bakr (al-Naysaburi) said, 'This is a good (Hasan) hadith. If Ali ibn al-Madini had it, he would have been overjoyed at it, other than his words, 'the son of al-Sa'ib ibn Yazid's sister.'

THE NARRATION FROM A'ISHA (ra) IS ABOUT TAHAJJUD AND NOT TARAWIH

Some people quote the following narration from Sahih al-Bukhari (no. 2013):

Narrated Abu Salama bin `Abdur Rahman: that he asked `Aisha "How was the prayer of Allah's Messenger (ﷺ) in Ramadan?" She replied, "He did not pray more than **eleven rak'at** in Ramadan or in any other month. He used to pray four rak'at - let alone their beauty and length---and then he would pray four -let alone their beauty and length - and then he would pray three rak'at (witr)." She added, "I asked, 'O Allah's Messenger (ﷺ)! Do you sleep before praying the witr?' He replied, 'O `Aisha! My eyes sleep but my heart does not sleep."

Allah's Messenger (sallallahu alaihi sallam) performed in general Tahajjud separately from Salatut Taraweeh as the following Hadith from Sahih Muslim demonstrated:⁸³

⁸³ See also Qiyam Ramadan of Ibn Nasr al Marwazi (no. 9), Musnad Ahmed (no. 12767), Musnad Abd ibn Humayd (no. 1274) and al-Awsat of ibn al Mundhir (no. 1996)

59 - (1104) حدثني زهير بن حرب. حدثنا أبو النضر هاشم بن القاسم. حدثنا سليمان عن ثابت، عن أنس رضي الله عنه. قال: كان رسول الله صلى الله عليه وسلم يصلي في رمضان. فجئت فقممت إلى جنبه. وجاء رجل آخر فقام أيضا. حتى كنا رهطا. فلما حس النبي صلى الله عليه وسلم أنا خلفه، جعل يتجاوز في الصلاة. **ثم دخل رحله** **فصلى صلاة لا يصليها عندنا.** قال: قلنا له، حين أصبحنا: أفطنت لنا الليلة؟ قال: فقال: "نعم. ذاك الذي حملني على الذي صنعت". قال: فأخذ يواصل رسول الله صلى الله عليه وسلم. وذاك في آخر الشهر. فأخذ رجال من أصحابه يواصلون. فقال النبي صلى الله عليه وسلم: "ما بال رجال يواصلون! إنكم لستم مثلي. أما والله! لو تماد لي الشهر لواصلت وصالا، يدع المتعمقون تعمقهم".

The English translation of Sahih Muslim (2/536, no. 2433) mentioned it as follows:

Narrated Anas ibn Malik: *The Messenger of Allah (peace be upon him) was observing prayer during Ramadan. I came and stood by his side. Then another man came and he stood likewise until we became a group. When the Apostle of Allah (peace be upon him) perceived that we were behind him, he lightened the prayer. He then went to his abode and observed such (a long) prayer (the like of which) he never observed with us. When it was morning we said to him:*

Did you perceive us during the night? Upon this, he said: Yes, it was this (realisation) that induced me to do that which I did. He (the narrator) said: The Messenger of Allah (peace be upon him) began to observe Sawm Wisal at the end of the month (of Ramadan). One of his companions also began to observe this uninterrupted fast, whereupon the Apostle of Allah (peace be upon him) said: What about such people who observe uninterrupted fasts? You are not like me. By Allah, if the month were lengthened for me, I should have observed Sawm Wisal, so that those who act in an exaggerated manner would (have been obliged) to abandon their excesses.

From the above narration we may deduce that the Salah that the Sahaba performed as a group behind the Prophet (sallallahu alaihi wa sallam) was Taraweeh, and when he departed to his lodging room, he began another Salah whose length was far longer than any Salah known to Anas (ra). This second Salah is most probably Salatul Tahajjud, which was usually performed by Allah's Messenger (sallallahu alaihi wa sallam) in the last part of the night and continued until the onset of Salatul Fajr was approaching. Note how Anas (ra) did not say that the Salah that the group performed in the masjid was the same Salah that was performed in the separate abode, but his words indicate that they were 2 different prayers in one night.

Imam al-Tirmidhi mentioned in his Jami ((3/169-170, no. 806): *"The People of Knowledge have differed over the (rak'ats for) standing in Ramadan. Some held the view that one prays 41 rak'ats with the Witr, and it is the saying of the People of Madina, and such is their practice in Madina. The majority of the People of Knowledge held it to be 20 rak'ats as it is related from Umar, Ali and other Companions of al-Nabi (sallallahu alaihi wa sallam), and it is the saying of (Sufyan) al-Thawri, (Abdullah) ibn al Mubarak and al-Shafi'i. Al-Shafi'i said: "I found the people of our city, Makka, praying 20 rak'ats." Ahmed (ibn Hanbal) said:*

'There are various reports concerning it, but no specific number is settled upon.' Ishaq (ibn Rahawayh) said: *"We prefer 41 rak'ats according to what has been reported from Ubayy ibn Ka'b. Ibn al-Mubarak, Ahmed and Ishaq preferred praying with the Imam in the month of Ramadan, while al-Shafi'i preferred a man pray by himself if he was a Qari, and in this chapter (there are similar reports like Abu Dharr's from) A'isha,"⁸⁴ Nu'man ibn Bashir⁸⁵ and Ibn Abbas."*

If the position for 8 rak'ats was known to be a valid opinion before Imam al-Tirmidhi (d. 279 AH), an Imam who lived in the third Islamic century, then he would have validated that position back to Allah's Messenger (sallallahu alaihi wa sallam), his Companions or at least an Imam before him in the section that this quote has been quoted from. On the contrary, Imam al-Tirmidhi has given credence to a bare minimum of 20 rak'ats.

In the Musannaf of Ibn Abi Shayba⁸⁶ the following narration from Imam Ibrahim an-Nakha'i mentioned the difference between Tahajjud and Tarawih:

حدثنا أبو بكر قال ثنا أبو الأَخوص عن مُغِيرَةَ عن إِبْرَاهِيمَ قال كان الْمُتَهَجِّدُونَ يُصَلُّونَ فِي جَانِبِ الْمَسْجِدِ وَالْإِمَامُ يُصَلِّي بِالنَّاسِ فِي شَهْرِ رَمَضَانَ

Abu Bakr (ibn Abi Shayba) said that Abul Ahwas (Sallam ibn Sulaym) informed us from Mughira (ibn Miqsam) from Ibrahim who said: *"Those who prayed Salatut Tahajjud did so at the side of the masjid, and the Imam would lead the people in prayer in the month of Ramadan."*

There is also a narration from Ibn Abbas (ra) recorded by Imam Malik in his Muwatta which demonstrates a full 13 rak'ats of Tahajjud inclusive of the witr, followed by two rak'ats of Fajr when the azan was called, in line with the third variant from A'isha (ra) above:

Maalik's Muwatta, Book 7: Tahajjud >> Section 2: How the Prophet, may Allah bless him and grant him peace, Prayed the Witr

Book 7, Number 7.2.11: Yahya related to me from Malik from Makhrama ibn Sulayman from Kurayb, the mawla of Ibn Abbas, that Abdullah ibn Abbas told him that he had spent a

⁸⁴ May be al-Tirmidhi is referring to the following narration found in Sahih Bukhari (2:229): Narrated A'isha, the mother of the faithful believers: *One night Allah's Apostle offered the prayer in the Mosque and the people followed him. The next night he also offered the prayer and too many people gathered. On the third and the fourth nights more people gathered, but Allah's Apostle did not come out to them. In the morning he said, "I saw what you were doing and nothing but the fear that it (i.e. the prayer) might be enjoined on you, stopped me from coming to you." And that happened in the month of Ramadan.*

⁸⁵ As found in Sunan al-Nasa'i (no. 1609) and al-Nawawi declared its sanad to be Hasan in his Khulasatul Ahkam (no. 1960)

⁸⁶ 5/233-234, no. 7805, edited by Shaykh Muhammad Awwama. Two similar reports from Ibrahim are recorded by Imam al-Tahawi in his Sharh Ma'ani al-Athar (1/351) and Imam Ibn Abi Dunya in his Fada'il Ramadan (no. 56) via routes going back to Mughira from Ibrahim al-Nakha'i

night at the house of Maimuna, the wife of the Prophet, may Allah bless him and grant him peace, who was also Ibn Abbas' mother's sister. Ibn Abbas said, "I lay down with my head on the breadth of the cushion, and the Messenger of Allah, may Allah bless him and grant him peace, and his wife lay down with their heads on its length. The Messenger of Allah, may Allah bless him and grant him peace, slept until halfway through the night or a little before or after it, he awoke and sat up and wiped the sleep away from his face with his hand. Then he recited the last ten ayats of sura Ali Imran (Sura 3). Then he got up and went over to a water-skin which was hanging up and did wudu from it, doing his wudu thoroughly, and then he stood in prayer."

Ibn Abbas continued, "I stood up and did the same and then went and stood by his side. The Messenger of Allah, may Allah bless him and grant him peace, put his right hand on my head and took my right ear and tweaked it. He prayed **two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, and then prayed an odd rak'ah**. Then he lay down until the muadhhin came to him, and then prayed two quick rak'ahs, and went out and prayed subh."

The dilemma raised for those who limit Taraweeh to 8 rak'ats is the need for them to explain why Ibn Abbas (ra) affirmed more than 8 rak'ats, but they act on one the variants from A'isha (ra) mentioning 8 rak'ats alone?! Ibn Abbas's narration explicitly mentions that they prayed Tahajjud after sleeping until around the middle of the night, and thus the first two rak'ats do not refer to the 2 rak'ats performed after the 4 rak'ats of Salatul Isha.

IMAM IBN ABD AL-BARR'S SUMMATION ON THE RAK'ATS OF TARAWEEH

Al-Hafiz ibn Abdal Barr (d. 463 AH) in his later work known as *al-Istidhkar*,⁸⁷ which is a further commentary to the Muwatta of Imam Malik said (comments in brackets are mine or the Arabic mentioned in the original text):

"And it is the saying of most of the scholars (Jumhur al-Ulama), and it is the saying of the Kufiyyun (the scholars of the city of Kufa in Iraq), al-Shafi'i and most of the jurists (wa Akthar al-Fuqaha), and it is Sahih (authentic) from Ubayy ibn Ka'b (a Sahabi) without any difference from the Sahaba..."

Ibn Abdal Barr then mentioned the views of i) Ata ibn Abi Rabah (one of Abu Hanifah's teachers), the Mufti of Makka in his age and a student of some of the Sahaba that the people performed 23 Rak'ats with the Witr included, ii) The view of al-Aswad ibn Yazid, iii) **that ibn al-Qasim reported his teacher Imam Malik as holding the position of 39 Rak'ats** of which three were witr and that this was claimed to be the old order, iii) and in the time of the

⁸⁷ *Al-Istidhkar*, volume 3/pp. 69-70 (printed by Darul Kutub al-Ilmiyya, edited by: Salim Muhammad Ata and Muhammad Ali Muawwad, Beirut, 1st edn, 2000 CE)

famous Caliph of Madina: Umar ibn Abdul Aziz, and Aban ibn Uthman the people performed 36 Rak'ats and 3 Rak'ats of witr. After this Ibn Abdal Barr once again affirmed:

“Al-Thawri, Abu Hanifah, al-Shafi'i, and Ahmed (ibn Hanbal) and Dawud (al-Zahiri).⁸⁸ said: Standing of Ramadan is 20 Rak'ats, besides the Witr...”

After narrating a report from Ali ibn Abi Talib (radiallahu anhu) ordering the performance 20 rak'ah, Ibn Abdal Barr declared:

“And this, it is the preferred choice with us, and our success is with Allah.”

IJMA ON 20 RAK'ATS TARAWIH

Imam Abul Hasan Ibn al Qattan al Fasi (d. 628 AH) has mentioned in his al-Iqna fi Masa'il al-Ijma (The Conviction on the legal rulings related to Agreement) (1/174):

943 – وعن ابن عباس «أن رسول الله صلى الله عليه وسلم كان يصلي في رمضان عشرين ركعة والوتر».

944 – وروى عشرون ركعة، عن علي رضي الله عنه، وشتير بن شكل وهو الصحيح عن أبي بن كعب من غير خلاف من الصحابة، وهو قول الجمهور.

No. 943: From Ibn Abbas (ra): “That the Prophet, Sallallahu alaihi wa sallam would pray in Ramadan twenty rak'ats and the Witr.”

No. 944: “Twenty rak'ats has been related from Ali, radiallahu anhu, and Shutayr ibn Shakl, and it is Sahih (authentic) from Ubayy ibn Ka'b, without difference of opinion from the Sahaba, and it is the qawl (saying/view) of the majority (al-Jumhur).”

⁸⁸ What is correct is that this is a scribal error as it should be Ahmed (ibn Hanbal) and Dawud (al-Zahiri). This distinction was correctly printed in the Mawsua Shuruh al-Muwatta (5/46) published under the supervision of Abdullah al-Turki. Besides, Ibn Abdal Barr mentioned it as Dawud in his earlier al-Tamheed

For greater details see my works:

- 1) Perfecting the Proofs that the Prophet (Sallallahu alaihi wa sallam) performed 20 rak'ats of Tarawih prayer –**

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